

THE
DOCTRINE
OF THE
BRETHREN
DEFENDED.

BY
R. H. MILLER.



THE
DOCTRINE OF THE BRETHREN
DEFENDED,

OR THE

FAITH AND PRACTICE OF THE BRETHREN

PROVEN BY THE GOSPEL TO BE TRUE

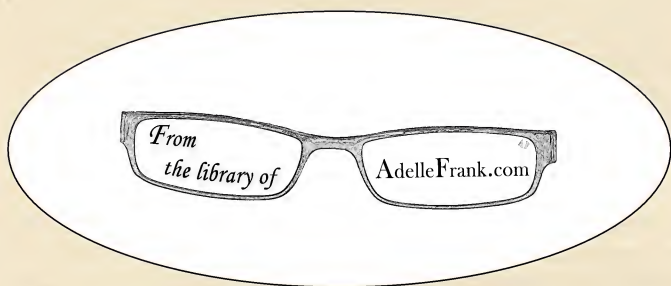
ON THE SUBJECT OF THE DIVINITY OF CHRIST AND THE HOLY SPIRIT,
IMMERSION AS THE MODE OF BAPTISM, TRINE IMMERSION, THE
FORWARD ACTION, FEET WASHING, THE LORD'S SUPPER,
THE HOLY KISS, NON-CONFORMITY OR PLAINNESS
OF DRESS, SECRET SOCIETIES.

By R. H. MILLER.

*Blessed are they that do his commandments, that they may have
right to the tree of life and may enter in through the gates into the
city.—REV. XXII, 14.*



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PREFACE.

WE offer this volume to the public as a defense of the faith and practice of our church on the subjects we have here discussed. As we believe it is due to our church and to the reader that the reasons for our faith should be plainly given, we have attempted to do so, giving our views on a number of the main points of doctrine and practice in which we differ from some of the popular churches of our age.

Although we do not put out this work as a document of church authority, binding the church or the brethren by the sentiments here expressed, we only feel ourselves to be responsible for what is given as the reasons for the views which we as a people entertain.

As we have discussed some subjects that are not much written upon by our brethren, and as it is probable that some things are new, either in matter or form, we hope our brethren will examine it carefully, and if anything can be found in it which is not in harmony with the teaching of God's word, we hope they will point it out, and we will gladly make the correction.

As the work is intended for the ordinary reader, we have for the sake of plainness made some repetitions that might have been avoided; but as subjects are viewed from different standpoints, repetitions in the application of arguments may be advantageous to the common reader, though they are certain to be an injury to the literary character of the work.

Although we feel that no apology should be made for the doctrine and sentiment given, still the circumstances and disadvantages under which we have got out this work will, we hope, induce the reader to overlook its imperfections, as we had the cares of home, our labors in the ministry, and have had hardly any time for several years but that we had on our hands the work of prepar-

ing a discussion, and one of more than ordinary interest while the work was going through the press, so that we could not give it the attention we should have done.

But as it is we dedicate it to our brethren, hoping God's blessing may be the strength of every truth there is in it, and that it may be the means of doing some good to build up and spread the truth of the gospel, to confirm and strengthen the faith of the believer, and to lead the inquirer after truth in the way of gospel light as set before us in the example of inspired men and the faith and practice of the primitive church.

INDEX.

DIVINITY OF CHRIST.

	PAGE.
Proven by revelation.....	1
Christ revealed in the gospel.....	4
Importance of the doctrine.....	4
Argument 1. The titles applied to Christ.....	5
Argument 2. Christ is the only begotten Son of God.....	8
Argument 3. In the beginning was the word, and the word was with God, and the word was God.....	12
Argument 4. The Father and the Son are called one.....	12
Argument 5. I am Alpha and Omega, the beginning and the end.....	15
Argument 6. The wisdom and knowledge ascribed to Christ..	17
Argument 7. The works of Christ in creation, providence and redemption.....	21
Argument 8. That Christ has power to forgive sin.....	23
Argument 9. That Christ has power to raise the dead.....	24
Argument 10. That Christ gave his disciples power to work miracles in his name.....	26
Argument 11. That Christ has power to send the Holy Spirit	27
Argument 12. That the scriptures teach that the Spirit is in Christ	28
Argument 13. That Christ gives eternal life to his disciples...	29
Argument 14. That Christ is worshiped as a divine being.....	30
Argument 15. The apostle teaches that Christ is equal with the Father.....	32
Argument 16. The power ascribed to Christ.....	33

DIVINITY OF THE HOLY SPIRIT.

Argument 1. The Spirit was sent into the world while the Father and Son were in heaven.....	39
--	----

Argument 2. That the Spirit speaks by man, and speaks to man.....	40
Argument 3. That Christians live in the Spirit.....	41
Argument 4. The Spirit is connected with the Father and the Son in baptism.....	41
Argument 5. The Spirit is connected with the work of creation.....	42
Argument 6. The titles applied to the Holy Spirit.....	42

REPLY ON THE DIVINITY OF CHRIST.

Argument 1. That they are personal beings like Peter, James and John.....	44
Argument 2. That the Father is greater than the Son.....	47
Argument 3. That if the three are God, then there are three Gods.....	48
Argument 4. That if Christ suffers all must suffer.....	50
Argument 5. That the head of Christ is God.....	51
Argument 6. If the Father loves the Son, they can not be one.....	52
Argument 7. The Son has inherited a more excellent name than they.....	53
Argument 8. That the Father gave his Son, and the giver and the gift can not be one.....	54
Argument 9. That there is no human nature in Christ.....	55
Argument 10. That the power of Christ was given to him....	55
Argument 11. That <i>elohim</i> is quoted by the term <i>theos</i>	57
Argument 12. That the term God is applied to men and angels.....	58
Argument 13. That God created by Jesus Christ.....	59
Argument 14. That Christ is the brightness of the Father's glory and the image of his person.....	60
Argument 15. This commandment I received of my Father...	62
Argument 16. That a number of titles are applied to Christ which are not applied to the Father.....	62
Argument 17. That there would be nothing but a human atonement, because nothing but the body died on the cross.	64

IMMERSION.

Argument 1. That John went to the river, to much water, to baptize	68
--	----

Argument 2. That persons went down into the water to be baptized.....	71
Argument 3. That those who were baptized had their bodies washed with pure water.....	74
Argument 4. That the simple element of water never was sprinkled or poured on any person for moral or legal cleansing.....	75
Argument 5. That we are buried in baptism.....	83
Argument 6. Born of water and of the Spirit.....	87
Argument 7. That washing by <i>louo loutran</i> means to bathe the whole body in water.....	87
Argument 8. That <i>on</i> and <i>upon</i> follow sprinkle, while <i>in</i> and <i>into</i> follow immerse or baptism.....	89
Argument 9. That <i>baptismos</i> to denote the washings under the law means immersion.	91
Argument 10. No word denoting affusion ever used to indicate the ordinance of baptism	94
Argument 11. That proselyte baptism shows the Jews understood it to mean immersion.....	96
Argument 12. The primary meaning of <i>baptizo</i>	98
Argument 13. The great reformers of the Christian era admit <i>baptizo</i> means immerse	99
Argument 14. The Greek fathers understood <i>baptizo</i> to mean dip or immerse.....	101
Argument 15. That sprinkling was not established until about the middle of the third century.....	106
Argument 16. That all of any note admit immersion to be valid baptism.....	110

REPLY ON IMMERSION.

Argument 1. That <i>baptizo</i> does not mean specific action	115
Argument 2. That (<i>en</i>) <i>in</i> does not mean in when constructed with <i>baptizo</i>	119
Argument 3. That <i>into</i> means to or near by.....	121
Argument 4. From the baptism in the wilderness and in Bethabara.....	124
Argument 5. That three thousand could not be baptized on the day of Pentecost.....	127
Argument 6. That the Holy Spirit was poured out on the day of Pentecost.....	131

Argument 7.	The baptism in the cloud or in the sea.....	132
Argument 8.	Paul's baptism—"Arise and be baptized".....	133
Argument 9.	The baptism of the jailor.....	134
Argument 10.	Hebrews ix, 10. Divers washings.....	136
Argument 11.	That sprinkling, under the law, was a means of purification.....	137
Argument 12.	"He shall sprinkle many nations." "Then will I sprinkle clean water upon you.".....	138

TRINE IMMERSION.

Argument 1.	The plurality in the Deity.....	141
Argument 2.	That the Christian dwells in the Father, the the Son and the Holy Spirit.....	147
Argument 3.	The Greek fathers understood the commission to teach trine immersion.....	152
Argument 4.	Drawn from the grammatical structure of the commission.....	158
Argument 5.	Drawn from the history of baptism.....	172
Argument 6.	That single immersion originated in the fourth century.....	187
Argument 7.	That single immersion was first observed in the name of Christ only.....	192

REPLY ON TRINE IMMERSION.

Argument 1.	One Lord, one faith, one baptism.....	194
Argument 2.	Drawn from the figures of baptism—a burial, birth, etc.....	197
Argument 3.	That baptism is called a washing.....	202
Argument 4.	The baptism of the Spirit.....	203
Argument 5.	That all things must be done in the name of Jesus.....	204
Argument 6.	In Christ dwelleth all the fullness of the God- head bodily.....	205

BOWING IN BAPTISM.

Argument 1.	All the forms of worship are by kneeling and bowing.....	207
Argument 2.	That baptism is used where the action is forward, passing through the sea and in the suffering of Christ.....	209

- Argument 3. Planted together in the likeness of his death..... 260
 Argument 4. That baptism is called a washing or bathing..... 210

FEET WASHING.

- Argument 1. Founded on the command of Christ 213
 Argument 2. That Christ is the author and finisher of our
 faith..... 215
 Argument 3. That the precept and example of Christ include
 the believer only..... 221
 Argument 4. That the command is to wash one another's
 feet..... 223
 Argument 5. That the Savior attaches a great penalty to en-
 force feet washing..... 224
 Argument 6. Is the spiritual object of the ordinance..... 227
 Argument 7. From Paul's language concerning a widow, "If
 she have washed the saints' feet." 234
 Argument 8. That the feet washing of our Savior differs from
 the ancient custom..... 238

REPLY ON FEET WASHING.

- Argument 1. That if it be a part of the order of worship, it
 must be observed every time we meet..... 241
 Argument 2. That Christ commanded it before the day of
 Pentecost..... 242
 Argument 3. That after the day of Pentecost the apostles
 never tell us they observed it..... 243
 Argument 4. That ought is not binding, because it is not in
 the imperative mood 244
 Argument 5. That it was an ancient custom in the family.... 245
 Argument 6. That the supper was in Bethany, and not in Je-
 rusalem..... 246
 Argument 7. That it was a matter of necessity..... 250
 Argument 8. That we make it a test of fellowship in the
 church..... 250

THE LORD'S SUPPER.

- Argument 1. The example of Christ 256
 The supper at Troas..... 260
 They did not keep Jewish time..... 264

Argument 2.	The meaning of the word <i>supper</i>	266
Argument 3.	Is drawn from 1 Cor. xi.....	272
Argument 4.	1 Cor. x, 16. The bread and cup is the communion of the body and blood of Christ.....	278
Argument 5.	1 Cor. x, 21: "Ye can not be partakers of the Lord's table and the table of devils.....	276
Argument 6.	Drawn from the Feast of Charity in the apostolic church.....	283
	The objection that Christ ate the Jewish pass-over answered.....	288

REPLY ON THE LORD'S SUPPER.

Argument 1.	That Christ is the bread which cometh down from heaven.....	296
Argument 2.	As oft as ye eat this bread and drink this cup...	297
Argument 3.	That the bread and cup are a spiritual feast.....	298
Argument 4.	Is that any other feast is a carnal ordinance.....	300
Argument 5.	That the bread and wine are the only elements specified.....	301

THE HOLY KISS.

Argument 1.	That God has given all the laws for the government of his church.....	303
Argument 2.	Is the fact that it is repeatedly and positively commanded.....	306
Argument 3.	Is that it is called holy.....	307
Argument 4.	That it is called a kiss of charity or love.....	308
Argument 5.	That it belongs to the church alone.....	309
Argument 6.	Drawn from the example of Paul with the elders at Ephesus, Acts xx.....	310
Argument 7.	Drawn from the facts that the commands of the gospel are the foundation of Christian union.....	311

REPLY ON THE HOLY KISS.

Argument 1.	That the apostle does not say where it shall be done.....	316
Argument 2.	Is that the scriptures teach that we are all one in Christ.....	317
Argument 3.	That it was an ancient custom.....	318

Argument 4. That Romans xvi, 3, teaches that the brethren shall salute the sisters	320
Argument 5. From Gal. ii, 9: "They gave to me and Barnabas the right hand of fellowship".....	320
Argument 6. That it is to be observed spiritually.....	321

NON-CONFORMITY.

Argument 1. Romans xii, 2: "Be not conformed to this world".....	324
Argument 2. 1 Tim. ii, 9; 1 Peter iii, 3: "Not adorned with gold and pearls".....	327
Argument 3. That plainness is the only system that can preach the gospel to the poor.....	331
Argument 4. Drawn from the doctrine of a change of heart..	339
Argument 5. That it is sinful in the sight of God.....	343
Argument 6. That conformity to the world is full of temptations.....	345
Argument 7. That it takes the time and money of the Christian.....	347
Argument 8. Against Non-conformity.....	349

SECRET SOCIETIES.

Argument 1. That the gospel is a perfect law to the Christian	353
Argument 2. That in secret orders there is a mixture of good and evil.....	358
Argument 3. That the Christian should do all the good he can in the name of Jesus.....	362
Argument 4. That all the good there is, with every truth that can bless and help mankind, should be given to all.....	365
Argument 5. That the Christian can not control the lodge...	367
Argument 6. That the lodge is at work for its own self-interest.....	369
Argument 7. That it takes a man from his family for but little good.....	372
Argument 8. That it takes the time and money of the Christian and spends them for the interest of the lodge.....	374
Argument 9. That it is used to enhance the interest of the members in politics, finance and religion.....	377

Argument 10. The morality of the secret order is not according to Scripture.....	379
Argument 11. That the charity of the act is not according to Scripture.....	382
Argument 12. The name of Jesus left out.....	385
Argument 13. That there is an unscriptural use of titles in these orders.....	387
Argument 14. That a man is bound by his oath before he knows what is in the order.....	389

REPLY ON SECRET SOCIETIES.

Argument 1. Drawn from David and Jonathan, 1 Samuel, 2d chapter.....	392
Argument 2. That all men have some secrets they will not tell.....	394
Argument 3. If a man bridle not his tongue.....	394
Argument 4. There are secrets between man and wife.....	395
Argument 5. The secret of the Lord is upon me.....	396
Argument 6. That we are commanded to pray in secret.....	396
Argument 7. Business men have secret marks on their goods.....	397
Argument 8. That there are secrets in the church.....	398
Argument 9. That they have done some good.....	399
Argument 10. That the lodge protects its members.....	401
Argument 11. That it secures a decent burial.....	403
Argument 12. That it creates sociability and love among its members.....	404

DIVINITY OF CHRIST.

WE will here give our investigation of the divinity of Christ, as made in our discussion of that subject; and as we think the importance of this doctrine has never been fully appreciated in all its consequence by the great mass of Christians, we shall hope to call their attention and turn their hearts more to this, the greatest of all subjects, that we may realize its importance and relation to the commands and blessings of the gospel, the happiness and salvation of man. And we desire the patience of the reader, as we expect to say more on the subject than we have yet seen written by our brethren.

In this investigation we must appeal to divine revelation. The divinity of Christ and the Holy Spirit is to be settled only by the word of God, though some have thought the Trinity could be proven from nature. We feel that outside of the sacred scriptures there is no light or knowledge that can give the mind any satisfaction on this subject. All the science and learning of the world in itself fails to give us any satisfactory knowledge of the Deity. The ancient philosophers exhausted all their powers of thought and reason, penetrating into the laws of nature as far as the human mind could reach, to find out the first great cause of all things. But they reasoned in vain, only riveting the chains of idolatry more firmly upon their own minds.

These ancient philosophers were men of great learning and great minds, and their years of hard study and research only prove that the finite creature can not comprehend the infinite Jehovah. The most perfect understanding man can have of science and learning can never enable him to comprehend the greatness of that God who created and sustains the universe. Though God may be apprehended, believed in by all, he is comprehended by none.

But to get a more perfect understanding of the subject we are about to enter upon, let us examine the capacity of the human mind a little further. With all the power of the human intellect, man can not fully comprehend the simplest laws in nature, though he reasons from cause to effect, and from effect to cause, as though he were master of philosophy. And it is true man can understand the effect when it is made manifest to him, or he may realize one effect as following another; but when he comes to the cause he is lost, for the reason that it is beyond his comprehension. For illustration, see an apple fall to the ground. We ask why the apple falls. Philosophy answers, the law of attraction or gravity draws everything to the earth. But, we ask, what is that law of attraction, what is that power that draws the apple to the earth? No human learning can understand or explain it. The earth and all the planets move in their circuit; the fact we understand, but the power that moves them is beyond the reach of the human mind. As the apostle truly says, we only "know in part."

As man can not comprehend the most simple laws in the power that moves the living world around him, it can not be expected that he can comprehend the Deity, the great first cause of all things. The power that creates and moves all things must be to man a matter of faith, and not of actual knowledge. Effects may be pretty fully understood by man, but the

cause, the power necessary to produce them, lies beyond his comprehension. This truth concerning man's inability to know or find out God through the laws of nature, makes it evident that if man ever gets any clear or certain knowledge of the Creator, the Creator must come down to man, for man can not first go up to him and learn the things of God. The Deity must come down and reveal himself to man in language and ideas that man can understand, or it would be no revelation to him. This revelation of God, so far as man's present condition requires, has been made in the Old and New Testament scriptures. This revelation meets the spiritual wants of man in his present condition, bringing truths which go far beyond the learning and the philosophy of the world, reaching the wants of the spiritual man, giving to him new life, knowledge and love; working by a spiritual power to raise man above the objects, the pleasures of this world, to feast on the joys of a higher nature in spiritual union and communion with God.

The object of the foregoing remarks has been to bring before our minds the truth that whatever understanding man may have of God through divine revelation is by faith, and not by actual knowledge. For "the world by wisdom knew not God." All our conceptions of the Deity are a matter of faith, founded on divine testimony. We believe God's word on every subject, in everything, because God says it, not because we fully comprehend it, not because we in our reasoning can conceive its propriety, not because we understand God's providence and laws, but because it is the will of God, given to us in his word. "We walk by faith, and not by sight"—that faith which accepts everything because it is the will of God revealed to us.

Another point we wish impressed upon the mind is that God revealed himself in the gospel through

the Lord Jesus Christ. The types and shadows of the Jewish economy all point to the gospel, to the great antetype where a revelation of God in Christ gives to man a knowledge of his Creator manifested in the flesh and justified in the spirit. Thus in Christ God comes down to the earth, walking in life as man and as God, with all the perfections of the infinite Jehovah.

If God had revealed himself in the nature of angels, that would be no revelation to man; it would be too high for man to reach. But the revelation in Christ came down to the capacity of man, that he may have an understanding of all the perfect nature and attributes of God, so far as man in his present state is capable of realizing.

We believe Christ is a divine being, possessing all the attributes and power of the Deity in himself, while our opponents hold that he is a creature or being whose existence and power is the work of another. In discussing this subject the issue should be clearly kept in view, for there is a great difference when fully brought out; and for the strength and support of our cause we rely on divine revelation, the plain declaration of God's word, while our opponents for the strength of their cause rely on the deductions of human reason, so called.

The point to which we now call attention is the importance of the subject before us. We worship Christ, and all the angels of God are commanded to worship him. If he be not eternal, then we and the angels of heaven are worshipping a creature instead of the Creator. This we can not believe. But further, if we put our trust in him for salvation, then, according to our opponents, we are trusting a creature for salvation. If the plan of salvation is that one creature must trust another creature for salvation, as the best creature of which we have any knowledge is imperfect, the salvation which depends

upon it would be doubtful, uncertain. But the truth is, we put our trust for salvation only in an infinite, eternal, divine power, as salvation is a work that must be performed by divine power, for none other can pardon sin, raise the dead, or give salvation.

Again, we must only love God supremely; and if Christ be only a creature, we must love him as a creature, and as such worship him. Such a doctrine we can not accept. It would undermine the very foundation of the Christian religion by establishing the worship of a creature, which is nothing short of idolatry, for the scriptures teach in plain language: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

The first point to which we refer, as having special reference to the issue before us, is the names or titles applied to God in the old Testament, being in the plural form, which is evidence that there is a plurality in the divinity. Such titles as *Alehim*, *Adonim*, *Abirrim*, which are plural in form, being applied to God, show a plurality in the Deity in the very beginning of revelation: "In the beginning *Alehim* created the heavens and the earth." Many passages like this occur in the Old Testament. In connection with this point there is the plural form of the pronoun, in such scriptures as "Let *us* make man in *our* image and in *our* likeness;" "Man has become like one of *us*." There are many passages of scripture like these, proving a plurality in the great first cause of all things. Though these facts do not prove the divinity of Christ, they lie at the very foundation on which his divinity is to be proven.

Our first argument to prove the divinity of Christ is that he is called God both in the Old and the New Testaments, in the highest sense of that title. And we are required to believe in him as our God.

The first scripture to which we refer is Matthew i,

23: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is God with us." This passage shows that Christ is God with us, and this title is applied to him by divine authority, teaching us who Christ is. The God who was with us in Christ must be the Divinity, for we are taught to believe in Christ, and if the God that was in Christ was not the Eternal, then we are taught to believe in two Gods—one eternal God, and one a created God. Surely we can not accept such a doctrine.

The second passage we bring is very much like this, in 1 Timothy iii, 16: "Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." This scripture proves that God was manifest in the flesh, the very point, and the great point, for which we are contending, that the being manifested to the world was the Deity.

But further, that God who was manifest in the flesh was preached to the Gentiles and believed on in the world. Now, if Christ be not eternal, then he is a creature, and according to our opponents it was a creature that was preached to the Gentiles, and a creature that was believed on in the world. This would give salvation to one creature by believing in another creature. But this scripture teaches us no such doctrine as that. It shows that the God who is the author of salvation is the God who was manifest in the flesh. Paul says, great is the mystery Godliness. Now, if it was only a creature manifest in the flesh, there is no great mystery about that, for Adam's race are all creatures manifest in the flesh; but the mystery is God manifest in the flesh—not angels or creatures, but God.

The third scripture we bring as proof that this title is applied to Christ in its highest sense, is found in

Isaiah ix, 6: "For unto us a child is born, unto us a son is given, and the government shall rest upon his shoulders, and his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Here the child that is born is called the Mighty God, a title that can not in truth be applied to any other than the Divinity. The term Mighty God is qualified by the definite article the; not a God, but *the* Mighty God, an expression including the most exalted conception of Divinity known in our language. Such titles most certainly prove the divinity, the deity of Christ, for they are applied to him without any intimation that they should be understood in a limited sense.

The fourth passage we bring is found in Titus ii, 13: "Looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ." Here Christ is called the Great God and Savior Jesus Christ. For *Theou kai Soteeros* means God and Savior. Then, when the Son of God is called *the great* God and Savior, if this form of words does not express the idea of the Deity, and that in its most exalted sense, we know not what language could be used to prove the divinity of Christ. And this language must refer to Christ, from the fact that the glorious appearing can not refer to the Father, for we are nowhere in the Gospel taught to look for the glorious appearing of the Father, but of the Son. The Greek fathers understood this passage as referring to the Son.

The fifth scripture, which we offer as evidence, is found in I John v, 20: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true even in his son Jesus Christ. This is the True God and Eternal Life."

Here our Savior is called the True God and Eternal

Life. This must be understood as referring to Christ, for the pronoun *this* must refer to the nearest antecedent, unless there is some good reason for it referring otherwise, and there is nothing in this case to make it refer to a noun or pronoun further back than Christ. And if the Apostle could call Christ the True God and Eternal Life, we must believe on him as such, and must preach him as the true God, and hold him forth to the world as eternal life.

Our second argument to prove the divinity of Christ is drawn from the fact that he is the only begotten Son of God.

We will bring but few of the many passages that might be brought to prove this point, because we presume the fact will not be denied. In Hebrews, i, 5: "Thou art my son; this day have I begotten thee." And again: "I will be to him a father, and he shall be to me a son." Another passage of the same import may be found in John iii, 16: "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." Verse 18: "He that believeth on him is not condemned, but he that believeth not is condemned already, because he has not believed on the only begotten Son of God."

This is enough testimony to prove the point before us—that Christ is the only begotten son of God. Jesus is not the son of God by creation. Adam is called the son of God, and he is such by creation. Neither is Jesus the son of God by adoption. Christians are the sons of God by adoption. Christ is the son of God not by creation or adoption, but by generation; and it is now for us to learn from the language used what are the ideas conveyed. The only clear and tangible idea we can gather from the language is that, as all who are children by generation are equal with and like their father; so Christ, being the begotten Son of the

Father, must be equal with the Father. To get the idea conveyed by the language fully, a father begets a son; that son must be equal with his father. The father has soul, body and spirit; so must the son have. Thus it is clear that the son is equal with the father, and must be like him; so Christ, being the only begotten of the Father, he must be equal with his father in nature, wisdom and power. He must be like his father just as much as any other son is like his father; that is, he must be the same kind of being, for it is impossible for it to be otherwise. Language could not be used to more fully prove the divinity, the deity of Christ than that in the argument now before us. Paul reasoned just as we do when he said, "Christ is the brightness of the Father's glory and the express image of his person." That is true, because in the nature of things it can not be otherwise. A begotten son must be like his father in soul, body and spirit; and that is the reason why the Jews would take up stones to cast at the Savior when he claimed to be the Son of God. It was making himself equal with God, which they, like the Unitarians, denied, and they would stone him for blasphemy.

There is another passage of scripture that very fully presents Christ as the Son of God, in Matthew iii, 16 and 17: "And Jesus, when he was baptized, went up straightway out of the water, and the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him; and lo! a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.'"

The circumstances attending this revelation make the passage a very clear proof of the divinity; for the action or words of the Father is clear evidence of his divinity, but not more so than that of the Holy Spirit or of the Son. This scripture sets forth the existence and gives us a manifestation of the three divine powers who create, preserve and rule the universe.

Another scripture, which we will offer in proof of our position, is found in Romans, i, 3 and 4: "Concerning his son Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God, with power according to the spirit of holiness by the resurrection from the dead."

This scripture shows that, according to the flesh, Christ is made of the seed of David, and according to the spirit he is the Son of God. And as a son is like his father, so Christ, according to the spirit, is like his Father, and must be the same kind of being spiritually. Just so sure as his flesh and blood is man, so sure his spirit, life and power is God.

Christ took not the nature of angels, but was made of the seed of Abraham. But, if being the son of man according to the flesh makes him equal with and like man, and we know it does, for the apostle says he was made like unto his brethren, then, upon the same plain reasoning, being the Son of God according to the spirit makes him equal with and like his Father in spirit and power. We would have this point kept in view, for in it is the great issue between us and our opponents on this subject.

But on this passage we would remark further, that he is declared to be the Son of God with power. The question is—What kind of power and how much power? The only idea the passage conveys is that, as a son has the same power that his father has, so Christ, being the Son of God, has the same power his Father has, and has that power in himself just as a son has all the power of his father in himself.

There is a passage of scripture showing that this very point for which we are contending was brought before the Savior, and explained by him in the same light. It is in John, commencing chapter v, 18: "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said

also that God was his Father, making himself equal with God."

Here the Jews, like the Unitarians, denied that Christ was equal with God, and when he claimed God as his Father, this issue of being equal with his Father was the matter of difference between him and the Jews. The question is, Did he deny being equal with God in power? Certainly not, but went on right against the Jews and Unitarians, to prove clearly that he had in himself the very same power that his Father has, saying: "For what things soever he (Father) doeth, these also doeth the Son likewise." Here the Savior tells the Jews that whatever works the Father doeth—no difference what the works may be, however great the works of the Father—the Son has power to do the same works. Now, as it requires divine power in the Father to do the works performed by him, so it requires the same divine power in the Son to do the same works. Now, hear the Savior decide the question of power, in the 21st verse. He says: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." Here as the Father raiseth the dead by divine power, the Son by the same divine power raiseth whom he will. Notice, he declares that such divine power is subject to his own will, for the Son quickeneth whom he will.

And to settle this matter fully, the Savior says, in the 23d verse: "That all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." Here all men are commanded to give equal honor to the Father and the Son.

We consider these scriptures ample sufficient to set the divinity, the deity of Christ, beyond a reasonable doubt in the unprejudiced mind.

Our third argument we draw from the first chapter

of John's gospel, commencing at the first verse: "In the beginning was the Word, and the Word was with God, and the Word was God."

Here the Word or *Logos* is presented as a title of Christ. Three truths are here affirmed of the Word or *Logos*: First, he was in the beginning; that must mean before the work of creation was begun. For he could not be in the beginning if there was a creation before him. Second, that he was with God, showing that he had an existence with God before any thing was created. The third truth declared is that the Word was God; that is, the Word was God away back in eternity before creation began. The third verse is a further explanation of the divine *Logos*: "All things were made by him, and without him was not any thing made that was made." He then can not be a creature, for he could not create himself. And, as there was nothing made without him, it is evident that he is the author of creation, and must have existed before it. This makes him the eternal God, as declared in the first verse, for we can conceive of nothing but God as having an existence before creation. In the fourteenth verse we have the same truth set forth in another view of the same subject: "And the Word was made flesh, and dwelt among us." This verse showing the Word or *Logos* which was with God and was God, was made flesh and dwelt among us. Then, it was truly God that was in Christ reconciling the world unto himself.

Our fourth argument to prove the divinity of Christ is drawn from the doctrine taught in the scriptures that Christ and the Father are one.

In John 10 and 30 Jesus says: "I and my Father are one: for this the Jews took up stones again to stone him because they said he made himself God." Here the Jews, like the Unitarians, denied that Christ and the Father are one, and the Jews took up stones

to cast at him for preaching that doctrine, and it brings the same issue again before the Savior. Does he retract, does he go over on the side of the Unitarians and Jews, and confess that he and the Father are not one. Not a bit of that does he concede, but tells them emphatically, "If I do not the works of my Father, believe me not." Here the Savior brings the doctrine of oneness before them in another form, and with more proof, that he doeth the works of the Father. And the beings who do the same works must work by the same power, which proves the fact just stated, that they are both one. But the Savior does not rest the matter here; he carries the argument still further, telling the Jews in the thirty-eighth verse, that the works which he does prove the whole truth that he has affirmed, saying: "Though you believe not me, believe the works that ye may know and believe that the Father is in me and I in the Father." Here the Savior preached the same doctrine of the Father and the Son being one, being equal, and proved it by the works which they both had done until the Jews sought again to take him, and he had to flee to escape from their hands. The very same issue we now make with the Unitarians which the Savior then made with the Jews. Christ contended that the Father and the Son were one and the Jews denied it. For the very same thing we are contending, and the Unitarians deny it.

To bring this point more fully before the mind in the light of the gospel, we refer to John xvii, 21, 22: "That they all may be one as thou, Father, art in me and I in thee, that they may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, as we are one."

This shows that the disciples are all one; but that could not be true if they were not all the same kind of beings. They have soul, body and spirit.

Though they have an individual identity, yet they are all one, and that oneness is spiritual. The Savior prays that they may be one as we are one; hence the Savior lays down the truth that two Christians may be one as the Father and the Son are one.

Now, as the two Christians have the same nature, the same power, and are the same in soul, body and spirit, with all their identity, yet they are one spiritually, even so the Father and the Son are one; hence the Father and the Son must, like them, have the same life, the same power, the same spirit, the same substantial existence, or they can not be one as the two Christians are one.

There is another scripture which throws light on this subject. Paul says: "Now he that planteth and he that watereth are both one." There are two Christians, Paul and Apollos, who are both one. There is a sense in which they are one; though we may not fully understand how Paul and Apollos are one, because it is spiritual, and we can not fully comprehend spiritual existence. And although we may not fully comprehend how the Father and the Son are one, because they are one spiritually, we believe it because God says it is true.

There is another passage on the same subject, worthy of notice here, in Gal. iii, 27, 28: "For as many of you as have been baptized into Christ have put on Christ; there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus.

Here, though it is evident the disciples are distinct in many respects, they are all one in Christ Jesus. Now if we can believe and preach that the disciples are all one is it not just as easy to believe and preach that the Father and the Son are one? We believe them both, not because we fully understand either, but because the gospel says they are true.

The idea of oneness presents to the mind a more

perfect state of happiness than that merely of a union. We hear a great deal said about Christian union, but the gospel doctrine is perfection beyond that of union. It is oneness. In that word is included the most perfect happiness of intelligent beings, the highest order of happiness possible for kindred spirits to conceive and enjoy.

Our fifth argument we draw from the language of the Savior, such as "I am Alpha and Omega."

In Revelations i, 17, 18, "And when I saw him I fell at his feet as dead. And he laid his right hand upon me saying unto me, 'fear not, I am the first and the last, I am he that liveth and was dead; and behold I am alive for evermore. Amen. And have the keys of hell and death.'" And in vii, 8, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him, even so. Amen. I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was, and which is to come, the Almighty." Again, in Rev. ii, 8, "And unto the angel of the church in Sardis write these things saith the first and the last, which was dead and is alive." These scriptures most certainly refer to Christ, for he is the first person in these two chapters, and the language, "I am he that liveth and was dead," clearly shows that it was Christ that was speaking and applying such language to himself as would prove him to be the eternal God.

Just such language as the above is used in the Old Testament to prove the eternal existence and omnipotent power of Jehovah. In Isaiah xlv, 6, we read, "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, which is and which was and which is to come, the Almighty.

And in Isaiah xli, 4, "Who hath wrought and done it, calling the generations from the beginning,

I, the Lord, the first and with the last, I am he."

And Isaiah xlviii, 12, "Hearken unto me, oh Jacob and Israel, my called, I am he, I am the first, I also am the last.

We can not with reason conclude the same language means one thing when applied to the Father, and another thing when applied to the Son. In fact all the language used in scripture to prove the deity of the Father is in like manner applied to the Son. And we can not conceive how it can fail to prove the divinity of Christ when applied to him by divine authority.

As a second part of this argument we offer another form of language that is applied to the Son as well as to the Father. In John viii, 58, "Before Abraham was *I am*." Another passage to the same effect is found in Matthew xviii, 20, "For where two or three are gathered together in my name there *am I* in the midst of them." This again is a form of expression proving the divinity of Christ. He does not say I will be in the midst of them, but *I am* in the midst of them. Such language can in truth be applied only to the divinity.

This scripture also proves the omnipresence of Christ, showing that he is present wherever two or three are assembled in his name. To thus be present in all the assemblies of the saints he must be divine. Though they be assembled in a thousand places at once he tells them there *am I* in your midst. This is conclusive evidence that he is truly the mighty God. No creature can thus be present everywhere. And to deny the truth of this scripture would overturn the whole gospel; it would be taking the ground that when Christians meet to worship, Christ is not with them, and to take that position would destroy the foundation on which the church is built; for the Savior says "Without me you can do nothing," and to take the Savior out of the church it is lost. The

question is in what sense is Christ in his church? In precisely the same sense that the Father is with his children, no more, no less. Christ could not be our Savior on any other principle than that of omnipresent and divine power, which is as fully ascribed to the Son as it is to the Father.

There is another passage like this worthy of notice; it is Matthew xxviii, 20; "And lo, I am with you always, even to the end of the world." Here the language and the facts can only in truth be applied to a divine, eternal Being. The Savior does not say, "I will be with you," but "Lo *I am* with you always, even unto the end of the world." The continual presence of the Savior with all Christians is the promise of this text. And there is no truth that can more fully prove the divinity, the deity of Christ, and none more sacred, more dear to the Christian than the ever present power of Jesus to give him grace and strength, life and help in every time of need. We believe the doctrine, the truth that "Christ is ever present with all the saints" is proof as strong as is possible to be given that he is eternal, omnipotent, and God with us.

There is another scripture that has a bearing on the point now before us, in John iii, 13: "And no man hath ascended up to heaven but he that came down from heaven, even the Son of Man, which *is in heaven.*" This scripture shows the omnipresence of the Son of God, that while he was here on earth he could in truth say he was also up in heaven, showing that he was present everywhere, thus proving the more certainly that he may be fully trusted by all the saints for salvation in the life we now live and that which is to come.

Our sixth argument is drawn from the wisdom and knowledge ascribed to Christ.

In Luke x, 22: "All things are delivered to me of my Father, and no man knoweth who the Son is but the Father, and who the Father is, but the Son and he to whom the Son will reveal him." This scripture places the knowledge of the Son above all created beings, and shows his knowledge to be equal with that of the Father, for this text shows that the Father and the Son have the same knowledge of each other. And where two beings know each other equally, the only fair conclusion is that they are the same kind of a being as to wisdom and knowledge. Such is the truth of this text in regard to the Father and the Son. Their knowledge is represented as being equal.

Again, in John x, 15: "As the Father knoweth me even so know I the Father." Here the knowledge of the Son is made equal with that of the Father, "even so know I the Father." Language could not be used, more clearly proving the infinite wisdom of the Son than has here been given, that he knows the Father just as the Father knows him.

There are other scriptures of a different class which show equally clear the infinite wisdom of the Son. In Mark ii, 8: "And immediately when Jesus perceived in his spirit that some reasoned within themselves, he said unto them: why reason these things in your hearts?" This scripture does not say these things were revealed to him, but he perceived their thoughts in his spirit, and surely none but divine wisdom can do so much; he must be God if he can perceive the thoughts of man.

Again, in Romans viii, 27: "And he that searcheth the hearts knoweth what is in the mind of the spirit, because he maketh intercession for the saints." Here it is declared that Jesus knows what is in the mind of the spirit. This is very strong evidence that the wisdom of Christ is infinite. Again, in Revelations ii, 23: "And I will kill her children with death,

and all the churches shall know that I am he which searcheth the reins and hearts, and I will give unto every one of you according to your works." Here we have the truth stated that Jesus will give unto every one according to his works, and that the reason he will do that is because he searcheth the reins and hearts. If such wisdom, knowledge and power do not prove the divinity of Christ, then we conceive it could not be done by proving his wisdom to be infinite.

But we must here notice a passage that is brought forward to prove that Christ does not possess infinite wisdom. It is in Mark xiii, 32: "But of that day and that hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father." In regard to the passage, neither the Son, it is doubtful whether it is correct; by many it is considered an interpolation. Ambrose says it was wanting in some copies in his day. Griesback thinks it doubtful; so does Dr. Clark. And further, it is not in the parallel passages of the other evangelists. These facts make it doubtful; and for our opponents to found an argument on a doubtful passage, to say the least, it proves their arguments are scarce. We might bring from John a very strong scripture, but it is a doubtful passage, or, at least, there are some learned men think it so. On that account we do not bring it. But as our opponents bring this scripture forward without any regard to its being doubtful, we will make a few observations upon it. First, if it be really correct, it must be so interpreted as to harmonize with other scriptures which speak of the wisdom and knowledge of Christ. Second, it is hardly reasonable that while the Savior could give the future history of Jerusalem, and of the temple, and of the Jewish nation down to the end of time until the fullness of the Gentiles be come in, that he should not know when the end of all things which he created

would come. And when we take into consideration what the apostle says concerning the second coming of Christ, in 1 Tim. vi, 14 and 15, "That you keep this commandment without spot unrebukable until the appearing of our Lord Jesus Christ; which in his time he shall show who is the blessed and only potentate, King of Kings and Lord of Lords," we have reason to conclude that as his second coming is called his own time, that he most likely knew when it was to come; and as he is presented to us as being the only potentate, King of Kings and Lord of Lords, in the day of his coming, we conclude that to him may be ascribed infinite wisdom and power. To those who wish to know what are the criticisms on Mark xiii, 32, we refer to Drs. Clark and Watson, who, we think, have spent more time than necessary on a doubtful phrase.

While on the attributes of Christ, as a second part of this argument we will introduce another class of scriptures which we consider as having a bearing on the point before us, in John xvi, 14 and 15: "He shall glorify me, for he shall receive of mine and show it unto you. All things the Father hath are mine, therefore said I that he shall take of mine and shall show it unto you."

This declaration of the Son that all things the Father hath are mine is very comprehensive and conclusive evidence of his divinity. All things that the Father hath must include his wisdom and power, his attributes and his eternal life. But that is not all there is in this passage proving the divinity of Christ: "Therefore said I that he shall take of mine and shall show it unto you." This shows not only that Christ takes of the Father and shows unto us, but that the Father takes of Christ and shows unto the world. There is another passage like this in John xvii, 10: "All mine are thine, and thine are mine, and I am glorified in them." Here their joint

possession shows that they are equal, and proves that the Son as well as the Father is divine, is God.

These, with many other scriptures, show that the Father and the Son alike have all things in their possession. It is said that the Father hath given all things into the hands of the Son, which could not be if the Son was an inferior being. Man can not give all things which he possesses into the hands of a being inferior to himself. Man could not give all his possessions to the horse or the ox; they are inferior to man, and could not, for want of capacity, accept all that belongs to man. One man may give all that belongs to him to another, and that would prove conclusively the receiver was the same kind of being as the giver. And when two men hold the same things jointly, their joint possession is the clearest possible evidence of their equality, and that they are the same kind of beings. And just so plainly do these scriptures teach the equality of the Father and the Son, and prove that they are both alike divine beings.

Our seventh argument is drawn from the works of the Savior in the creation and preservation of all things.

In the first chapter of John's gospel we have Christ clearly set forth as the creator of all things. Though we have referred to this scripture before, we bring it up again to show its bearing on another point. In the second verse we read: "All things were made by him, and without him was not anything made that was made." Again, in the tenth verse: "He was in the world, and the world was made by him, and the world knew him not." The above scriptures show not only that all things were made by him; but to put his work in creation beyond all doubt, it is added that without him there was not anything made that was made." The doctrine that the Father did no work in creation without the Son, and that the Son

did not work without the Father, is fully confirmed by the language of the Son when he says "My Father worketh hitherto and I work," which gives the truth in regard to the above passage.

The next scripture we introduce is Collossians 1, 16 and 17: "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him; and he is before all things, and by him all things consist." The apostle, in setting forth the fact that the Son is the creator, first declares that he created all things in heaven and in earth. This seems to be so comprehensive as to include everything that we can conceive, but to avoid any possibility of misunderstanding, the apostle adds in the second place things "visible and invisible," showing that even the spiritual, which our eyes can not behold, were also created by him. Third, he adds, "whether they be thrones, or dominions, or principalities, or powers." How boundless, how comprehensive! All the thrones, dominions, principalities, powers of the universe, are created by the Son of God. Fourth, he adds, "they were all created by him and for him," showing that all the dominions and powers in the mighty empire of God belong to our Lord Jesus. The apostle proves the divinity of Christ still more fully, if indeed it can be done, when he adds, in the fifth place, that "he is before all things," giving him an existence before the morning of creation dawned, making his existence eternal. But the apostle makes another point worthy of note, the sixth, that "by him all things consist," showing that he not only created all things, but that he upholds them by his infinite power; and to thus uphold all things in heaven and earth he must be present everywhere—he must be God.

We next refer to Paul's letter to the Hebrews. In

the second verse he says: "The Son is appointed heir of all things, and that by him the worlds were made." In the third verse it is said that he "upholds all things by the word of his power." And in the tenth verse the apostle adds: "Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest, and they shall wax old as doth a garment, and as a vesture shalt thou fold them up; and they shall be changed, but thou art the same, and thy years shalt not fail." Here it is plainly shown that the Son laid the foundation of the earth and built the heavens, and that when they shall all perish he will still remain. It is not only shown that he created all things, but he shall fold them like a vesture. As easily as a man doth fold a garment, so shall the Son wind up the heavens and the earth when time shall be no more. When we thus have the evidence that Christ created and upholds all things, and finally at the end of time will wind up the present affairs of the universe, taking the heavens and the earth away, we must conclude the power that does all this is God. And when the apostle adds still more, that "thou remainest and thy years shall not fail," showing that when all created things have passed away the Lord Jesus still remains the same, thus giving us the very strongest evidence of the divinity of Christ, so in the eternal future, as well as the eternal past, we see our Lord Jesus still remains as ever, in all the glory of his divinity and power.

Our eighth argument we draw from the fact that Christ has power to forgive sin.

That sin is the transgression of law we presume none will deny. And as sin is against the law of God, he only has the right and power to forgive sin. It would surely be presumption to conclude that a

creature has the right to forgive sin committed against the Creator. In the very nature of things, the offended party alone has the right and power to forgive sin; and when we learn that Christ had power on earth to forgive, it is strong evidence that he is a divine being, possessed of infinite power. And when we learn further that it is by his own blood—by the sacrifice of himself—he hath made a perfect offering for sin, we can fully love and trust him as God.

In 1 John i, 7: “And the blood of Jesus Christ cleanseth us from all sin.”

And in Revelations i, 5: “From Jesus Christ, who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us and washed us from our sins in his own blood.”

Again, Mark ix, 6: “But that ye may know that the Son of Man hath power on earth to forgive sin.”

The above scriptures show that it is the blood of Christ that merits our pardon through the offering made by the Divinity. In him was the power to make atonement or reconciliation for the sins of the whole world. Seeing, then, the power to take away our sins is in him, and to us there can be no greater blessing given, it prepares us for all the enjoyment there is in peace and reconciliation to God. And it is but reasonable to conclude that he whose power gives us salvation and pardon is to us supreme; and it is also reasonable to conclude, as sin is committed against God, when Christ has the right and power to forgive sin, he must be God.

Our ninth argument we draw from the fact that Christ has power to raise the dead.

We may refer as evidence to the daughter of Jarius, to the widow's son, and to Lazarus, to prove that the Savior has the power to raise the dead. We would not, however, contend that Christ does these wonder-

ful works alone. Neither of the three divine powers spoken of in scripture do their work alone. When he raises the dead we do not believe he does it without the Father ; but he is foremost in the work, and does it by power vested in himself. In all the above cases he calls the dead to life by his own will, his own words, just as much as the Father ever does anything by his own word.

In Mark v, 41, when Jesus came to the daughter of Jarius, and says, "Damsel, I say unto thee, arise," the power of death gives way, and life at his bidding returns. The mortal body is again animated, and she is given back to her friends alive. The point in the argument is that Jesus does this by his own word, and the conclusion is that, as his word has power to raise the dead, he must be infinite.

Again, in Luke vii, 14, when Jesus comes to the widow's son, he says: "I say unto thee, young man, arise." The divine power in his word wakens the dead to life again, and the young man is restored to his mother.

So again, in John xi, 43, when Jesus comes to the grave of Lazarus, he cried with a loud voice: "Lazarus, come forth." Here the divine power in his word defies death, corruption and the grave. It wakens the moldering dead to life and vigor again. To prove that Christ does this by his own power, we need only refer to John v, 25: "For as the Father raiseth up the dead and quickens them, even so the Son quickeneth whom he will." This shows the power to raise the dead is in the Son, under the control of his own will.

Again, in John x, 18, the Savior, speaking of his own life, says: "No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." We can not conceive of greater power than that to exist in any being.

Again, in Phil. iii, 20, 21: "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

What conclusive evidence of the divinity of Christ is here given? That he is able to subdue all things unto himself; to change our corruptible body and fashion it like unto his own glorious body. This is enough to satisfy the hope of the Christian. We may fully trust him for salvation in this world and in the world to come, because of the infinite power which we are assured dwells in him.

Our tenth argument is founded on the fact that Christ gave his disciples power to work miracles in his name.

In Luke x, 19, "Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you."

Again, on this point the Savior adds more and proves his divinity, if possible still more clearly, in Mark xvi, 17, "These signs shall follow them that believe. In my name shall they cast out devils. They shall speak with tongues," etc. Here we learn that it is in the name of Jesus that the apostles work miracles, not in their own name, or even in the name of the Father, but in the name of Jesus. Again, in Acts iii, 16, "And in his name, through faith in his name hath made this man strong whom you see and know." Here we again see the divine power is given through his name. And when any work is to be done in the name of a person that person must be the principal, and is rightfully considered the highest authority in the accomplishment of the work. The work to be done by the executive power of the

United States must be done in the name of the President because he is the highest authority. The work must be done in his name because he is the highest authority and power on that subject. So it is when a work is done in the name of Christ, he is presented as the highest authority on that subject, for we do not know a power higher than the one in whose name a work is done.

Again, in John xiv, 26, "But the Comforter which is the Holy Ghost, whom the Father will send in my name." Here we have the Father sending the Holy Spirit in the name of the Son. Now as the power in whose name a work is done is the highest authority, the principal, the Father, sends the Spirit in the name of the Son, thus presenting him to us as a power that is sovereign, divine, eternal, showing that not only the Son works in the Father's name, but the Father also works in the Son's name, which is the most conclusive evidence that Christ has infinite power in himself.

Again, in Acts x, 43, "To him gave all the prophets witness that through his name whosoever believeth in him should receive remission of sins." The facts, then, are the apostles work miracles in his name. The Father sends the Holy Spirit in his name, and we have the remission of sins through his name. Thus putting his name the highest in all these things, presenting him to our view in all the power of the Deity, giving salvation in his own name.

Our eleventh argument is drawn from the fact that Christ has power to send the Holy Spirit.

In Luke xxiv, 49, "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." This shows that Jesus sends the Holy Spirit, which is the promise referred to.

Again, in John xv, 26, "But when the Comforter is

come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father." Here again we see that the Savior sends the Holy Spirit. And the Spirit being a divine power it requires a divine power to send him, for surely a creature can not send the Holy Spirit, and the sending of the Holy Spirit is ascribed to both the Father and the Son, making them equal in the work, and giving us additional evidence of the divinity of Christ.

This argument agrees with the language of the Savior when he says, "If I do not the works of my Father, believe me not.

Our twelfth argument is founded on the scriptures which teach that Christians are in Christ.

In 1 Thess. i, 1, "Paul and Sylvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ." This scripture proves that the church is in the Son as well as in the Father.

Again, in Romans xii, 5, "So we being many are one body in Christ." And in 2 Cor. v, 17, "If any man be in Christ he is a new creature." We might bring many more scriptures like these proving the whole body of Christians are in Christ. But these are enough on so plain a point as this. And when we see it so plainly revealed in the gospel that all the saints are in Christ as well as in God the Father we have a right to conclude that he is not a creature, for if the great multitude of saints, all the children of God as they are, scattered over the world in thousands of places, yet they are all in Christ, he must be infinite, boundless, eternal.

Not only are the living saints in him but those who have gone over the river of death. In 1 Cor. xv, 18, "Then they also which are fallen asleep in Christ." And in 1 Thess. iv, 14, 16, "Even so them also

which sleep in Jesus will God bring with him. * * and the dead in Christ shall rise first." Here it is clearly shown that the saints who are dead are in Christ. We are thankful for such unbounded evidence of the divine power, infinite perfection of the blessed Savior on whom we depend for our salvation; and when all these things are affirmed of him, and all these works ascribed to him, if they do not prove him divine, eternal, omnipotent, we can not conceive how it is possible for evidence to prove that fact. It may be said that sinners do not dwell in him therefore, he is not God. But that does not affect the argument, for if the many millions of the redeemed dwell in him that proves him divine. But even the whole world may be said to exist in him, for he created and preserves all things. By him all things consist, and it would not be arguing against scripture to say that in a certain sense all things exist in their creator and preserver, which is still a stronger argument to prove the divinity of Christ.

Our thirteenth argument we draw from the scriptures, which show that Christ gives eternal life to his disciples.

In John x, 27, 28, "My sheep hear my voice; I know them and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands." This shows that Christ gives eternal life to his disciples.

The reason why he can give eternal life is shown in 1 John v, 20: "And we know that the Son of God is come and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." This scripture sets forth two very important truths. First, that we are in Christ. Second, that he is the true God and eternal life.

Also, in John xvii, 2: "As thou hast given him

power over all flesh that he should give eternal life to as many as thou hast given him." This scripture plainly tells us that Christ gives eternal life, and the power to give that life is to us the strongest possible evidence of divinity, for we can not conceive of a greater power than that which gives us eternal life. And when the scriptures teach us that it is Jesus who shall pardon our sins, raise us from the dead, and change our corruptible body to an incorruptible, giving us eternal life, it is presenting the Deity to us in the most exalted sense of which our faculties can conceive. We could not reasonably be expected to love and worship a being above that of Christ, for we are not able to conceive of a being with greater power, wisdom and omnipotence than is manifest in him and ascribed to him. We who believe are compelled by evidence divine to admit the power manifested in Christ to be supreme.

Our fourteenth argument is drawn from the fact that Christ is worshipped as a divine being.

This argument is of great weight because the Savior himself forbids all worship except that given to God himself. In Mark iv, 10: "Thou shalt worship the Lord thy God, and him only shalt thou serve." This, with many other scriptures that might be cited, shows no being but God is the true object of worship. When we learn that Christ is the being whom God commands us to worship, we consider it conclusive evidence that Christ is the true God. Many passages might be brought showing that Jesus was worshiped while here on earth, and he accepted the worship as due to him. We refer to an instance of that kind in Matthew xiv, 33: "And they that were in the ship worshiped him, saying, of a truth thou art the Son of God." Here are two very important truths brought to view. First, that they worshiped him. Second, the reason for it is that he "was the Son of

God." And on that occasion Jesus accepted the worship as due to him. Paul, in his letter to the Hebrews i, 6, says: "Let all the angels of God worship him." Here it is evident that divine worship is paid to Christ, and if all the angels of God are under obligation to worship him, we can but feel the force of the argument. Either he is the eternal, or else it is commanded that we and the angels of God shall worship a creature.

Another scripture of similar import is found in Acts vii, 59, 60: "And they stoned Stephen, calling upon God, saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." Here the dying Stephen, who was full of the Holy Ghost, prayed to the Lord Jesus to receive his spirit. If the Lord Jesus may thus be the object of our prayer in the dying moment, and more, still, if he can thus receive the living spirit when the body fails in death, he is God, great, glorious and wonderful, as the dying saint will need. We will refer to one more scripture which sets the subject now before us in its true light. In Romans i, 25; "Who changed the truth of God into a lie and worshiped and served the creature more than the creator, who is blessed forever more. Amen." This scripture shows that it is wrong to worship a creature. But it is not wrong to worship Christ; therefore, he is not a creature. To worship a creature is "changing the truth of God into a lie," thus proving our position, for the creator must have a being before all creatures. Then he must be eternal, for if there ever was a time when he began to exist, then he would be a creature, and not an object of worship. This scripture also condemns both the practice and doctrine of the Unitarians. It condemns their practice in that it forbids the worship of a creature. It condemns their doctrine in that it commands

the worship of Christ as creator, showing clearly that he must be eternal.

Our fifteenth argument is drawn from the fact that the apostle teaches us that Christ is equal with God.

In Phillipians ii, 6, 7: "Who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men." Here the apostle says Christ being in the form of God. Now, as God is a spirit and has not a physical form as man, Christ was the spiritual image, likeness, or form of God, before he was incarnate, because it was when he was born of a woman that he took the form of a servant. And Christ was not only in the form of God, but thought it not robbery to be equal with God, showing that it was no wrong for the apostle to proclaim to the world that Christ was equal with God. This embraces the very point for which we are contending, that the gospel reveals to the world the Son of God as a divine being, equal with the Father. In this scripture there are two forms ascribed to the Son of God. The form of a servant is the incarnation of Christ in the likeness of men, for it made him "like unto his brethren." Then, if this form of a servant on the one side made him man, and like man, and equal with man, so on the other side, being in the form of God, proves him to be God, makes him like God. And as the apostle states, it makes him *equal with God*. Here the two beings, the infinite God on the one side, and the finite man on the other, is the plain truth of this text. But the great truth, which is the sum of all the truths in revelation, is in it set forth with great clearness, that Christ, the incarnate God, blends in one the nature of both the form of God and the form of man, equal with God, made equal with man. The *God-man* set before us in this text with wonderful, sublime, con-

clusive evidence that our Lord Jesus is *the* God as sure, as well as he is *the* man. All the surety, the eternal safety, certainty of salvation for God's children, for fallen, rebellious man, is founded on this truth. Destroy this truth, take God out of Christ, then redemption is gone and man is lost. The Deity must save us, for the creature can not. The Deity reaches man in Christ the Lord. In all the works, the words, the mercies of Christ, his Deity power is the Savior of man. His birth, his life, his suffering, his death, his resurrection, all in the form of a servant, are made the foundation, the fountain, the merit of our salvation. By his Deity which was God, and equal with God, and, as John gives it, "the word which was made flesh was with God and was God." This most exalted, sublime truth ever brought before the vision of man, plainly, clearly affirmed by these inspired apostles, explained and applied by the Holy Spirit, makes him the Lion of the tribe of Jude, the Immanuel of the gospel, the Alpha and Omega of revelation; to the Christian, a sure salvation in Christ, reaching as low as the race of Adam has fallen, and rising in him as high as all the greatness, glory and power of the Deity stand.

Our sixteenth argument we draw from the power ascribed to Christ in the holy scriptures.

This argument contains the sum of all the rest. In it Christ is presented as a power, not simply as a person, but as a power, infinite, boundless in the work of creation, providence, redemption. In Matthew xxviii, 18, we have the sum of this argument presented by our Savior when he says: "All power is given unto me in heaven and in earth." This shows that Christ has a capacity and nature that can contain all the power of heaven and earth in himself, and to thus possess all power, he must be divine.

And in 1 Cor. v, 4: "In the name of our Lord Jesus Christ, when you are assembled together and my spirit with the power of our Lord Jesus Christ." Here the apostle tells us when a congregation of saints are assembled together the power of the Lord Jesus Christ is with them. This proves not only that Christ is omniscient, but also that his power is present in all assemblies of his disciples; though they be assembled in a thousand different places, his power is there to work with them, for them, in them, that the will of God may be done in the church on earth, working in them to will and to do of his own good pleasure.

But still further, on this subject Paul says, in 2 Cor. xii, 9, "that the power of Christ may rest upon me." Here we learn that the power of our Lord Jesus rests upon all his saints. Wherever they may be, in all places and conditions, the power of Christ is with them; it is their strong support; even in affliction and death they may rest with safety upon the strong arm of his power. "The greatest apostle and the weakest saint are eternally safe relying on the divine power of Christ, which is a present and all sufficient help in every time of need. Such is the power of him who gives eternal life, a power that constitutes the richest blessing ever enjoyed by man on earth; a power stronger than death, on which the Christian through life can "stand and rejoice in hope of the glory of God," and in death come out "more than conqueror through him that loved us," and in the resurrection "in a glorified body triumph in the joys of an endless life," all wrought by the power of our Lord Jesus Christ to redeem, to save a lost, a fallen race.

And in Ephesians i, 21, the apostle, speaking of Christ, says he is "far above all principality and power and might and dominion, and every name that is named not only in this world, but also in the world

to come." The apostle would summon all principalities and powers and might and dominions, then tells us that Jesus is far above them all. What wonderful power, far beyond all these, and far beyond human comprehension, dwells in the fullness of our Savior, "above every name that is named in this world and the world to come;" a name supreme and high over all given to him, whose power is boundless, endless, eternal.

We have a further description of his power in Col. ii, 10: "For in him dwelleth all the fullness of the godhead bodily, and ye are complete in him which is the head of all principality and power." Here it is declared, "in Christ dwells all the fullness of the godhead," which is an expression denoting infinite power. As the apostle says in Romans, "even his eternal power and godhead." Here the apostle says eternal power belongs to the godhead, and he says all the fullness of the godhead is in Christ. When we thus see the apostle applying the most comprehensive expressions of Deity and power to our Savior, we must conclude that he is infinite and eternal.

We by faith accept the plain declarations of God's words concerning our Savior. Though we finite creatures can not fully, in this state of existence, comprehend the infinite, we worship and adore the Son of God for his unbounded greatness and power manifested in creation, providence, redemption. In him the invisible Jehovah is brought down to our world; in him all the perfection of Deity is brought to light so far as mortal man in this world is capable of knowing. In this life we know in part, but when these vile bodies shall be changed like unto his glorious body, then we shall know as we are known, and our redemption be ascribed to the divine power in Christ Jesus our Lord.

Again, in 2 Peter i, 3: "According as his divine

power hath given us all things that pertain to life and godliness."

Here the power of the Savior is called his divine power. And the apostle says it is his divine power that gives us all things; all his works are performed by the divine power which is in him. The atonement, the sacrifice for sin, all the blessings of salvation, are given by his divine power. How strong, clear and plain the evidence of his divinity, when by it all things pertaining to life are given.

DIVINITY OF THE HOLY SPIRIT.

WE now come to the investigation of the divinity of the Holy Spirit, and we feel that it is not necessary that we should enlarge our investigation on this subject, but simply give a few plain facts.

The main ground of opposition is made against the divinity of Christ by those who oppose our views, and the main part of the discussion has been on that point. When the divinity of Christ is proven, the divinity of the Holy Spirit follows, as a matter of course.

We consider the subject of spiritual existence of the greatest importance, for it is the ultimate destiny of man, as well as the sum of his being in the present world, which makes him more than the rest of creation around him, placing him above all the creatures which God has made on earth. And that man has a spirit in him we learn from the old prophet, in Zach. xii, 1. He says: "The Lord formeth the spirit of man within him," showing that man is a spiritual being in this life, and in the resurrection he is raised with a spiritual body and becomes altogether a spiritual being. God and angels are spiritual beings, and our ultimate destiny is with an innumerable company of angels and the spirits of just men made perfect—an eternal life with kindred spirits. How important to us, then, is every manifestation of the Holy Spirit revealed in the gospel.

We will note further that wisdom and knowledge belong to the Spirit. Paul tells us, in 1 Cor. ii, 11: "For what man knoweth the things of man, save the spirit of man that is in him?" Here Paul tells us that it is the spirit in man that knows the things of man, showing that knowledge belongs to spirit and not to matter.

Again, in Romans viii, 27: "He that searcheth the heart knoweth what is in the mind of the spirit." Here also we learn that mind belongs to spirit. But further, when the apostle speaks of God, he reasons in the same way, in 1 Cor. ii, 11: "The things of God knoweth no man but the Spirit of God." Here he shows that the Spirit of God knows the things of God. And in the tenth verse he hath said: "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." Here we learn that it is the Spirit that searcheth all things, even the deep things of God. Thus the wisdom ascribed to the Spirit is unbounded.

God is a spirit, angels are spiritual beings, and man has a spirit within him; hence we can easily understand why it is that when God, angels and men meet on earth they hold converse with each other, because they are spiritual, and their understanding of each other arises from the spiritual nature in them. This shows how closely man is related to God, in whose image he was created, and we understand that image and likeness to consist in man's spiritual nature, and not merely in a physical form, but in a likeness which only can be shown by spirit and mind. The Spirit of God knows the things of God, and he reveals them to man, for the spirit of man can understand them, because understanding belongs to spirits, and not to matter.

The peculiar work of the Holy Spirit is that he should give to the world a revelation of the great truths of the gospel, the manifestation of God's mercy

in the redemption of fallen man, proclaimed to the world in the gospel. We consider this, in part, at least, the peculiar work of the Holy Spirit.

The apostle Paul speaks of this subject very clearly in 1 Cor. ii, 12, 13, "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God, which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Here it is clear that the apostle comes with the words taught by the Holy Spirit, showing that the very words of the apostle were given by the Holy Spirit. And it is said by divine authority that holy men of old spoke as they were moved by the Holy Ghost. This makes it evident that the revelation of God's will is the peculiar work of the Holy Spirit. To bring every truth of the gospel down to the understanding of man, and the work of giving the gospel to the fallen race of Adam, surely must be done by a divine power, for no finite being could thus inspire men with the eternal truths of the gospel; and those truths were revealed by the Holy Spirit after Christ had ascended to the Father. The foregoing observations have been made to prepare our minds for a correct understanding of the arguments to be offered in proof of the divinity of the Holy Spirit.

The first argument we offer to prove the divinity of the Holy Spirit, and that he is a divine power distinct from the Father and the Son, is drawn from the fact that he was sent into the world by them after the Son ascended to the Father.

In Acts ii, 1, "And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind; and it filled all the house where they were sitting. And there

appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This scripture shows that the Spirit descended into the world while the Father and the Son were in heaven; that he came with divine power surely none will deny; and the apostles spake as he gave them utterance. Thus we see they were indeed led by the Spirit with power from on high, proving that the Spirit is a divine power doing such work and giving to the apostles such power as enable them to proclaim the infinite wisdom and will of God in the gospel.

Our second argument is drawn from the fact that the Spirit talks with man and speaks in man in Acts viii, 29, "Then the Spirit said to Philip, 'go and join thyself to this chariot.'" Here the Spirit speaks to Philip in language adapted to his understanding. This proves that the Spirit is a distinct person with knowledge and ability to speak in human language. And we must attribute to the Spirit all that we do to any other distinct, intelligent power that speaks to man, and measure the greatness of that Spirit by his wisdom and power, which will at once convince us that he is divine.

It was not the Father nor the Son who spake to Philip, but a spiritual power distinct from both of them.

Again, in Acts x, 19, "While Peter thought on the vision the Spirit said unto him, 'Behold three men seek thee.'" And in Acts xi, 12, "And the Spirit bade me go with them nothing doubting." Here again we have the Spirit talking with man telling him of future events and assuring him of the truth and righteousness of his mission, which proves his power and wisdom to be divine.

Our third argument is drawn from the fact that the Christian lives in the Spirit.

The apostle Paul says in Gal. v, 25: "If we live in the Spirit, let us walk in the Spirit." Here we learn from Paul that the Christian lives in the spirit. This can not be unless the Spirit is present everywhere, which we think clearly proves his divinity, his omnipotence, his infinite power.

Our fourth argument is drawn from the Spirit being connected with the Father and the Son in the formula of baptism and of blessing.

Matthew xxviii, 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." Here the Christian is baptized into three sacred names. And the Father, the Son and the Holy Spirit being associated together, and the Christian baptized into all three of them, is conclusive evidence that they bear the same divine relation to the Christian. From this scripture we must hold each of them as divine and equal. It is not reasonable that we are baptized into one creator and two creatures, or into one God and two finite beings; and one of these positions, unreasonable as they are, must be true if the three are not God, not divine. This formula of baptism shows also that each one of the three has something to do with the baptism of every Christian, and, also, with his salvation. Take away the work of the Son and the Spirit and none can be saved; in fact, take their work away and we have no Bible, no salvation, no God. We know nothing of any power to bring salvation to the sinner without the Holy Spirit, and he being associated with the Father in baptism, as well as creation, providence and redemption, gives us evidence that he is divine, eternal in wisdom and power.

Again, in 2 Cor. xiii, 14: "The grace of our Lord Jesus Christ and the love of God, and the communion

of the Holy Spirit be with you all. Amen." Here the sacred three are again associated together in such a manner as to prove the Spirit equal in divinity and power with the Father. That all Christians must have the blessings and presence of each of the three is clearly set forth, and prayed for by the apostle. And such is the truth of the scriptures everywhere that the Christian has the presence, the rich blessings and mercy bestowed by each one of these divine powers.

Our fifth argument is drawn from the fact that the Spirit is spoken of as a power in the work of creation.

In Gen. i, 2: "The Spirit of God moved upon the face of the waters."

Again, in Job xxxiii, 4: "The Spirit of God made me." Here we have the Spirit associated with God in the work of creation, which shows that the work was not done without both the Son and the Spirit, which is to us evidence that they are God in the highest sense of that term.

Our sixth argument to prove the divinity of the Holy Spirit is drawn from the names or titles applied to the Spirit.

In Acts v, 3: "But Peter said: Ananias, why hath satan filled thine heart to lie to the Holy Ghost?" And in the fourth verse we read that Peter said to him: "Thou hast not lied unto men, but unto God." Here the Spirit is called God, and the term God must certainly be used in its highest sense, for the sin of Ananias was so great that we can not believe that it was against any other than the eternal God. And the sin against the Holy Ghost is very strong evidence that the term God is applied to the Spirit in its highest sense, for if the sin against the Holy Spirit can not be forgiven in this world or in the world to

come, it certainly proves that the Spirit is the eternal.

And in 2 Cor. iii, 17: "Now, the Lord is that Spirit." And in other scriptures he is called the Spirit of truth and the Spirit of grace, all of which point to him as a divine, eternal power.

We feel like this, with the other testimony, is enough to prove the divinity of the Holy Spirit. We know, however, that more might be given, but for the present purpose we think it would be spending time to no profit.

And in conclusion, we would say that we feel that the doctrine of the Trinity, as it is called, is so interwoven with the truths of the gospel, that to deny it is a rejection of the chief corner stone of the Christian religion. Making Christ a mere creature and the Holy Spirit a creature, or attribute, is making the Bible, which they have given to the world, the work of an inferior power; and the atonement the work of an inferior being. And if supreme and eternal power is not in the Son and the Spirit, it can not be in their works for man's salvation. And if salvation is not founded on infinite, eternal power. there can not be certainty in it.

REPLY ON DIVINITY OF CHRIST.

WE will now give the arguments, or objections, brought against the doctrine of the Trinity, as it is called.

We have considerable work in arranging them, as they were in our discussion offered without being numbered or arranged in any regular order or form. They came as irregular and informal objections, and often in the form of questions repeated frequently, with little variation or distinction, and multiplied to a great number, while many of them involved the same idea or argument. But we will try and select every feature that presents a distinct argument. Our opponent made but little effort to answer our arguments on this subject, except by setting up his own. This, however, is the common course on that side when this subject has been discussed. But this will make it unnecessary for me to give his replies any further than they are found in his own arguments.

The first argument offered by our opponent to prove that the Father and the Son are not one, is drawn from the position that they are personal beings, like Peter, James and John, and that three persons are not one person, and can not be.

This argument assumes that the Father and the Son are distinct persons, like Peter, James and John. That, however, is an error. Peter, James and John

are separate persons. They may one exist without the other. One may preach the gospel after the others are dead. But with the Father, the Son and Holy Spirit there is no separate existence. In the great work of creation, providence, redemption, they are united first, last, forever, in everything. Take either one away, with the work he has done, and we have no Bible, no salvation, no God, no man. You may separate Peter and James, but you can no more separate the Father, Son and Spirit than you can separate the light and heat from the summer's sun. This argument is clearly founded on erroneous premises, therefore it can prove nothing against the grounds on which we stand.

We would observe further on this point, that the term person, as it is generally understood, does not properly convey the idea of distinction that exists in the godhead, though some learned men have contended for the term person being correctly used when applied to the Father, Son and Holy Spirit. But we can not accept the use of that term in its common acceptation, and on that account do not admit it to be correct when used to designate our position on this point, for the reason that it never gives the true idea unless it is qualified by an explanation. It always gives the idea found as the basis of this argument, that Peter, James and John are persons, and that idea of personality is conveyed when the same term is applied to the Father, Son, or Holy Spirit. The term person is not applied to either of them but once in the gospel, and that most likely a wrong translation—at least it is generally considered so among the learned at this day. It is in Hebrews i, 5: "Who being the brightness of his father's glory and the express image of his person." This would be better rendered by *the exact representation of his essence*, and give the true meaning without the term person.

The term power will better designate and describe them in the sense of their distinction, or in the sense of their oneness. The term person may very imperfectly designate them in the sense in which they are one. But the term power will apply perfectly in both. This term is often applied to Christ in the gospel. 2 Peter i, 3: "His *divine power* hath given us all things." In 2 Cor. xii, 9: "That the *power* of Christ may rest upon me." In Col. ii, 10: "Who is the head of all principality and *power*." In Hebrews i, 3: "Upholding all things by the word of his *power*." In 1 Cor. v, 4: "With the *power* of our Lord Jesus Christ."

These are enough to show that the word power is used in the gospel to designate and describe the works, character and office of Christ. We may then upon good authority call him a divine power, since divine power is always ascribed to him. Then, when we say there are three divine powers in the godhead, we but affirm a truth everywhere taught in the Bible, because there are three powers, the Father, the Son and Holy Spirit—these three and these only—whose power and work is divine. They are distinct, but not separate, as Peter, James and John. But while they are distinct in a certain sense, and a very important one, too, they are one in another sense. Of this we are sure, because the Son says, "I and my Father are one." This doctrine of three divine powers in unity, as it is spiritual, may be apprehended by all, though fully comprehended by none.

In our political government we have a political power constituted by three political powers. We have three powers defined by its constitution, the legislative power, the executive power, and the judiciary power. These three powers are all political powers. They are distinct, but not separate. They also constitute one political government, or one political power. They are trinity in unity—three in

one sense, one in another. Each one of these political powers has his special work or office to perform, yet not separated from or independent of the others, but in connection and harmony with and by the power of the others, as well as by his own power, his office is performed. This figure gives some idea of the three divine powers, and the unity in the divine government of God, and we think sufficient to show that the argument offered does not prove anything against the doctrine for which we are contending.

The second argument offered as proof that the Father and the Son are not one is drawn from the position that the Father is greater than the Son, and from this fact a number of questions, such as Who is greater than all? Who is it that is not as great as the Father? Who is it that is least of all?

These questions and all others like them are but repetitions of the same point so far as argument is concerned. But they serve to put in the time and make a sham of argument, while they really add nothing as evidence. This distinction of greatness is no argument at all if it is applied to them in the sense in which they are two distinct powers. But it might have some force if it was applied to them in the sense in which they are one. Like Paul and Apollos in their distinction as two men one may be greater than the other; and if the comparison of greatness be applied to them in the relation expressed by "Ye are all one in Christ," where all the distinctions manifest in this life are resolved into the oneness of an entire spiritual life. If the comparison of greatness be applied to them in the sense of their oneness, then it would be an argument probably sufficient to stand against human logic. But even then it would not be sufficient to stand against the plain Word of God. But if the comparison of greatness be

applied to them in the distinction of Paul, and Apollos, and Cephas, then it may be true, and no argument at all against their oneness. The only question, then, as to the force of this argument is whether the comparison of greatness is applied to the divine powers in the sense in which they are distinct as Father and Son; and it only requires us to read the scripture referred to in order to see at once the comparison of greatness is applied to the distinction and not the oneness. "My Father is greater than all." This clearly shows the distinction of Father and Son to be the subject of that comparison. Then this is not an argument that can apply to the subject of their oneness. The works of the apostle Paul may be called greater than those of Apollos. Hence, Paul is called greater than Apollos; but that does not destroy their oneness. So the works of the Father, in some part of it, may be called greater than the works of the Son. Hence, he is called greater than the Son; but that does not destroy their oneness in the latter case any more than in the former.

As we found our position upon the divine unity in the godhead, we stand like the man defended by the political government when the legislative, the executive, and the judiciary powers have all decided in his favor. He is safe because he stands on their unity, making the one power that is able to save him from all his enemies.

So the sinner, justified, having the benefit of all the work of these three divine powers, their unity in his behalf makes the surety of his salvation. But take away either of them, destroy either, and the sinner is lost without hope. No salvation without the unity of the three in behalf of every child of God.

The third argument offered to prove that the Father and the Son are not one is drawn from the position that if the three are God then we have three

Gods, three Almightyies, which makes a plurality of Gods, or Tritheism.

This argument, like some of the others, being founded on an error, proves nothing only the lack of solid argument on the part of those who offer it. What is the point in the argument? It is simply this: The three can not each one be God, and joined together in unity, without being three Gods, three Almightyies. This position is easily proven to be false, both by scripture and reason. In 2 Cor. iv, 16, "But though our *outward man* perish, the *inward man* is renewed day by day." In Romans vii, 22, "I delight in the love of God after the *inward man*." Here the apostle speaks of the outward man, the body which perishes, and the inward man, the spirit, which is renewed day by day. The position in this argument is that these two, the body and the spirit, can not be united without becoming two men. The cases are parallel. The body and the spirit are both called man. But they are both so united as to make one man. In their unity they are not two men. Then being man, and one man in their unity, they are of course man, but not two men in their distinction. So the Father, and Son, and Spirit are one God in their unity, and they are God, but not three Gods, even in their distinction, any more than the soul and body are two men. Like the three powers of the political government, when viewed in their unity, they are not three governments. In their distinction they are plural, but not plural governments, for that term belongs to their unity, and their unity does not, and can not make three governments. We feel that the scriptures showing that the outward and inward man in unity makes but one man, prove that God's Word is against this argument; and the figure showing the three political powers in unity to make one political power that is called the government of the

United States proves that reason is against it; and as revelation and reason are both against it, the many questionings asked by our opponent concerning it are not worthy of a special reply.

We would say one thing, however, concerning the figures used to represent the Trinity in unity or the three divine powers in the godhead. No figure, nothing in the bounds of the human intellect, can be made to fully represent the Deity, either in trinity or unity, because spiritual existence can not be fully comprehended by finite minds. But so much as has been clearly revealed may be represented by figure, illustrated by reason, as well as proven by revelation.

The fourth argument to prove that the Father and the Son are not one, is drawn from the position that all must suffer when Christ suffered. It is founded on this scripture: "If one member suffers, all the members suffer with it."

This argument can not prove anything against our position, for the reason that if all the members do suffer with one member of the body, that does not destroy or disprove their oneness, but rather is a conclusive or undeniable evidence of it. Again, if the oneness or unity involves them all in suffering through sympathy, the kind of suffering which is the meaning of the text quoted, to that we need not object, for it does not affect our position. All nature might be involved in the suffering, the sun refuse to shine, the rocks were rent, the earth quaked, the vail rent in twain; all nature seemed to sympathize with the suffering Savior. But even when all this is true, and much more like it, that would be no argument against us, but rather is an evidence of the oneness.

But the point which is aimed to be made is something more than is proved in the text. It is this: If they were all one when Christ died, all would die. Paul does not say if one member dies, all the mem-

bers die with it. Yet the point in the argument that is aimed against us involves precisely that error, and it is so palpable that it destroys the whole argument. God is a spirit. Spirits do not die. The body, the outward man, dies; the immortal man, the spirit, does not. So when Christ died, it was his body, not his spirit, that died. How visionary, then, this argument inferred from the suffering and death of Christ.

The fifth argument offered to prove that the Father and the Son are not one is drawn from 1 Cor. ii, 3: "The head of the woman is the man, and the head of Christ is God."

This argument is like the one founded on comparative greatness—it tries to destroy the oneness by the distinction, as though they were one in the same sense in which they are distinct. But the argument proves the doctrine for which we contend, and is against our opponents. Paul says: "For as the body is *one* and hath many members, and all the members of that *one* body being many, are *one* body; so also is Christ." The unreasonable logic of the argument is just this: Because the head is distinct from the other members, as the hands and feet, therefore the members are not one body. That is, it can not be one body if it has a head. Paul seems to have anticipated this argument when writing the twelfth chapter of 1 Corinthians, and gives us this figure of the body to prove the doctrine for which we are now contending, and to forever silence the argument of our opponents, when he says: "If the ear shall say, because I am not the eye I am not of the body, is it therefore not of the body?" That is setting forth and showing the false reasoning of our opponents in its true deformity. The argument is, because Christ is not the head he is not of the body. And that is the very position Paul says is not true, telling us:

“But now are they many members, yet but one body.” We feel that this argument, as well as the others when fully understood, gives additional strength to the doctrine that there are three divine powers in the godhead.

The sixth argument offered to prove that the Father and the Son are not one is drawn from the fact that the Father loves the Son, inferring that the one who loves can not be the same one who is loved.

This argument misrepresents the point at issue. In the sense or relation of Father and Son they are two, but in the sense of Deity or godhead unity they are one God. Like man in the distinctive sense of body and spirit, they are two; but in their unity they are one man. The husband is commanded to love his wife, yet they, according to scripture, are one. The members of the body of Christ are commanded to love each other in the fullness of the new commandment, yet they are all one in Christ Jesus.

Now, if those who are one in a sense that reaches beyond all earthly distinctions up to the spiritual, may love each other without destroying their oneness, can not the Father and the Son love each other just as well without in any way destroying their unity or oneness. But rather that heavenly, that divine love, is an evidence of it. As the love of kindred spirits in Christ is an evidence of their oneness, an evidence by which all men may know they are Christ's disciples, so the peculiar, the divine love of the Father and Son is evidence of their godhead unity. The truth from which this argument is erroneously inferred, like all other truths of the Bible, when rightly understood and interpreted by the scriptures, is additional evidence of the divinity of Christ.

The seventh argument offered to prove that the Father and the Son are not one is drawn from He-

brews, first chapter: "The Son hath inherited a more excellent name than the angels."

This argument is brought to prove that the Son inherited his name as something having a beginning, and thereby proving him not eternal. But this argument will not prove Christ to be a creature; neither does it prove he is not eternal, for in Hebrews ix, 15, we read of an internal inheritance. Now, since Christ has inherited a better name than the most exalted creature of which we have any knowledge, have we not a good right to conclude that his name is by that eternal inheritance. At least, there is reason enough for that conclusion to take all the force out of the argument. But further, when a man has a name by inheritance, it is the name of his father. The name inherited by the son is always the same as his father's name. Hence, Christ being the Son of God, has by inheritance God's name, and is God by the highest authority that can give a name to any being, not a given name, but a name inherited. Thus he has inherited a more excellent name than the angels. The relation of father and son is such as to warrant the conclusion that if there is an eternal Father he must have an eternal Son, for the idea of these relations as to time is coexistence.

But, to support the doctrine of unity in the godhead, it is not absolutely necessary that the relation of Father and Son should be eternal; for they may be relations of the *Theos* and the *Logos*, assumed when creation began, manifested when the Son was born; and that relation may even be given up, extirpated, when the work of mediation is done, and it affects not in the least the great truth that the *Logos* was with God and was God. These relations may be assumed by Deity in the manifestation, and still leave all our arguments in full force, proving the godhead unity the eternal *Logos* humanized, the God-man as the grand sum total of redemption, culminating in the

glory of fallen sinners being made one as the Father and Son are one; or, in the words of Christ, more fully expressed, "that they also may be one in *us*"—in the plural, one in us. The unity of the redeemed in the unity of the godhead are the glories of salvation all shining in one glory, all founded on the doctrine of trinity in unity.

The eighth argument offered to prove that the Father and Son are not one is drawn from third chapter of John: "God so loved the world that he gave his only begotten Son."

In this argument it is assumed that if the term God embraces the three, the three would be the giver, and there would then be none to constitute the gift. This argument misrepresents the point at issue, and then, of course, draws a conclusion which is erroneous. The point where this argument misrepresents the issue is in this: It represents us as holding that the term God embraces the three in one, and applies to them only in that sense. This is not true. We hold that the term God is applied to them in the plural or in the singular, both in trinity and unity; that the term God applies to the Father, and it applies to the Son just as well. To apply the term God to the Father, and say God the Father, is perfectly scriptural doctrine. Then this argument, drawn from the term God, not embracing the three, is proven to be only a myth of its author. The fallacy of the argument is just like this: A father and his son are united in a partnership business; they make one firm; the father's name is Brown, and of course by inheritance the son's name is Brown also. Then we may say that Brown sends his son to do some special business with their property. But our opponents, with their show of wisdom in this argument, say, if the term Brown embraces them both, then there is no son to send, for, say they, he is embraced as the sender, because his

name is Brown ; as though Brown could not send his son because his name, too, is Brown, or that man could not send man because the term man applies to both. Such reasoning as that gotten up in this argument, founded, as it is, on a misrepresentation of facts and issues, confutes itself and burdens its author when it is fairly understood.

The ninth argument offered to prove that the Father and Son are not one, was drawn from the position that there was no human nature about Christ.

This argument, though it is not true, yet if it was it would have no direct bearing on the issue, for Christ was the *Logos* and "was with God and was God" before the word was made flesh, and dwelt among us. He was "made of the seed of Abraham," "made of a woman," "made like unto his brethren ;" he lived and acted on earth as man ; his body died on the cross. If the body that died was not a human body, then what was it? It was flesh and blood, represented at all times and places as a human body, and the position of our opponents, that Christ was not man and was not God, is a visionary humanism that can not stand one moment when and where the plain language of scripture is accepted as truth.

The tenth argument, offered to prove that Christ is not one with the Father, is drawn from Matthew xxviii, 18: "All power is given into my hands in heaven and in earth."

The point made in this argument is that as all power was *given* to Christ, he did not have the power in himself; and from the fact that power was given to him, it is inferred that he is not God, nor equal with God. This argument does not prove anything against us, for the reason that three may be equal and so united together that they may give all their power to one. Three men may be united as one firm, and each

may be doing official work in the firm. One is president, one is treasurer, and one is secretary; each one has official power in the firm, and for the settlement of some matter they may give all their official power into the hands of one; but that does not prove they are not one company or firm, and it does not prove the one into whose hands the power is given is not equal with the others. So if the Father gives his power into the hands of the Son it does not prove that the Son is an inferior being

This argument does not only fail to prove anything against us, but is an evidence that our doctrine is true, from this fact: If all the power in heaven and earth is given into Christ's possession, he must have the capacity, the ability to accept that power. Man can not give all his power and authority to an inferior being, to the horse, the ox, for they have not the capacity to receive his power. Man can only delegate or give his authority and power to a being that is his equal. So, if the Father gives all authority and power in heaven and earth to Christ, it is conclusive evidence that Christ is equal with the Father. The possession and exercise of all power is the most decisive evidence of divinity, and when all the power of heaven and earth is vested in Christ, it is strong proof of his Deity. Agents have limited and specific powers, but the principal has absolute, supreme, or highest power. Then, when we have all power in heaven and earth vested in Christ, it is evidence, absolute, positive, that he is principal, supreme, the highest that power can place any being. Divine, infinite power, in its work for man's salvation, may for certain purposes all be vested in one divine power, or in Christ, the Father, the Son or the Holy Spirit having the capacity, the ability to accept and exercise all the power of Deity in their special work for man's redemption. As all the power of the political government is vested in the

hands of the executive, or president, when he is legitimately engaged in the work of his office, so with the legislative power for certain official work all the power of the government is concentrated or vested in its power. But it does not prove the legislative power to be inferior to any other in the government because all the power may be exercised by it for certain purposes, as in the proper qualification of its members and originating bills for certain purposes. Neither does this exercise of absolute power necessarily imply independence or separation from the other powers, but rather it proves the equality of each one of those powers which have the capacity, the ability to accept and exercise all power. And as there is no power revealed to man in creation, providence, redemption, but that is vested in our Lord Jesus Christ, we have in that the most conclusive evidence of his Deity. Such expression of supreme power in Christ is given by the apostle when he says the Father "hath put all things under his feet, and gave him to be the head over all things to the church," and hath set him far above all principality and *power* and *might* and dominion, and every name that is named, not only in this world, but also in that which is to come." Thus the apostle describes the supreme, boundless power of our Lord Jesus in the great work of creation, mediation, atonement, redemption of fallen, sinful man.

The eleventh argument offered to prove that the Father and Son are not one is drawn from the fact that *Alehim*, which is a Hebrew title applied to God, is quoted by Christ and the apostles, and they use the Greek term *Theos* (singular) when quoting the passages where *Alehim* occurs.

The point we make in reference to this argument is that it does not prove what it is offered to, but that it proves precisely the reverse; that is this, God

is revealed to us as a plurality when the title *Alehim* (plural) is used in the Hebrew, and on account of the unity in the godhead, the title *Theos* in Greek, or God in English, both being singular, is properly and scripturally used to denote the same being. Our position is clearly sustained by the example of inspired men using these titles, as applied to the Deity, both in the singular and plural form, showing that our doctrine of unity in the godhead is the only doctrine that can be harmonized with the scripture language on this subject. The very fact that this argument of our opponent is given to set aside the plural sense given by *Alehim*, *Adonim*, *Abirim*, and adopt the singular form in the title *Theos* only, is evidence that their position is not true, not scriptural; and the very fact that our doctrine admits the full sense of both, as used in scripture, is evidence that it is true. Then, when we use the term God as applied to the unity, or as applied to the plurality, we are in harmony with scripture, with Christ, and the scripture doctrine of plurality in unity. Hence, when the three divine powers in the godhead are manifested in the gospel, we have God applied to the Father, and to the Son, and to the Holy Spirit, by inspired men, thus showing by divine authority that God as a title embraces all there is in the plural *Alehim* of the Old Testament, and by the same divine authority this title applies to the Father, the Son and the Holy Spirit of the New Testament, proving clearly, plainly, conclusively, that the term God can not be used and accepted in its scriptural, primary, divine sense, on any other doctrine or position than that we have taken on this subject.

The twelfth argument offered to prove that the Father and the Son are not one, is drawn from the fact that the term God is applied to men and angels.

This argument is made in this way: Because the

term God is applied to creatures such as angels and men, when the same word is applied to Christ it is used in the same sense. Upon the same principle of assumption we might argue, and with as much reason, too, that when that same term God is applied to the Father it proves him also to be a creature. To thus make the figurative or comparative use of the word the sense that shall apply to it in all these cases is the ruinous system of reasoning that is the father of more errors than this one. If the term is used in a limited sense when applied to Christ, it is the duty of those who affirm it to prove that it is so used. Before this argument proves anything for them, they must prove the title, when applied to Christ, is used in a limited sense. It really weakens their cause to assume it, as they have done in this argument, for a man need not assume anything in discussion when he has proof of it, and the assumption without proof is an evidence that the proof is lacking. But the question of fact is, do the inspired men even intimate that the term God, when applied to Christ, is used in a limited sense? That is the point that makes the issue in this argument. When the apostle says the *Logos*, or word, was with God and was God, and was made flesh, this whole question is settled in few words, and this argument is shown to be an error.

The thirteenth argument offered to prove that the Father and the Son are not one is drawn from the scriptures which say that God created all things by Jesus Christ; that he spoke by his Son, etc.

This argument, like the other, in its nature is founded on the fact that God spoke by his apostles and prophets. And as speaking by them does not make them one with God the Father, so God, speaking by his Son, does not prove him to be one with the Father. But this argument fails to prove any-

thing against our position, from the fact that neither the Father, the Son, nor the Holy Spirit works alone. But as the Savior says, "My Father worketh hitherto, and I work," showing that neither of the divine persons or powers work separately or independent of the others. Then where is the force of the argument? It is like this: take a corporation or firm, its work may be done by its president or one of its officers; the work is truly done by the officers, and it is as truly done by the company. And because the work is done by an officer it does not by any means prove him to be an inferior being, but rather it proves his equality by the most conclusive evidence.

But there is another point which makes the facts in this argument strengthen still more the doctrine for which we are contending. That is this: When God spoke by the apostles and the prophets it was the Holy Spirit speaking in them. For "holy men of old spake as they were moved by the Holy Ghost." Then it was the divine power which spoke by man, and that divine power is the Holy Spirit. Then, when God speaks by man, it is the Holy Spirit which speaks in man. He is the God, the divine power, the Holy Spirit, which spoke in the apostles and prophets. Evidence clear and positive of the doctrine of plurality in unity; that he is a distinct divine power that speaks in and by man, called the Holy Spirit and called God, and that it is a distinct divine power that speaks and works in Christ that is called the Son and called God. And we accept these divine powers to be just what the Word of God calls them, making perfect harmony only with the doctrine of plurality in unity.

The fourteenth argument they have brought to prove that Christ is neither God nor man is drawn from Hebrews i, 3: "Who being the brightness of his glory and the express image of his person."

This argument is, first, that the brightness of the Father's glory is not the same as the glory or the same as the Father; second, the image is not the same as the person who it is the image of. These two points are made as an argument to show that Christ is neither God nor man.

As to the first, it certainly proves nothing against us. The Son is called the brightness of the Father's glory. Which is the oldest, the Son or the Father's glory? If the glory of the Father is eternal; so, too, this brightness (the Son) must be eternal. This seems to be a figure taken from the sun and its brightness. They are distinct, but not separate; neither can one have a being without the other; the brightness is just as old, just as great as the sun. Take the brightness away from the sun and it will be no sun at all. The brightness is what makes it a sun to us. The brightness is one with, and inseparable from, the sun. So the figure of the apostle teaches that Christ is one with, and inseparable from, the Father; and is eternal as the glory of the Father is eternal, and exists in and with the Father as much as brightness exists in and with the sun.

As to the second point, we would observe that the express image of a person is distinct, of course, from the person, but in a very correct manner we may call them one, for the object of an exact image is to represent the oneness though they be two—the image and the person represented by it. Yet to look upon either, you see the same person. And that is the meaning of the apostle's language, but it is more clearly expressed by giving a better rendering than the common version has it. The common version says: "The express image of his person." H. T. Anderson gives a better rendering—"the exact representation of his essence"—such as Christ did express when he said: "He that hath seen me hath seen my Father also." This express image of his

person is just as old as the brightness of the Father's glory; *it is eternal, it is God*. The Father, the Glory and the Brightness is *trinity in unity*.

The fifteenth argument offered to prove that the Father and the Son are not one is drawn from the language of the Savior in John x, 18: "This commandment have I received of the Father."

"Therefore doth the Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

It is argued from this language that Christ received the power to do those things, because he received the commandment of the Father. But our opponents should know that giving commandments does not give the power to obey them. But the reverse is true—the command is given because the person has the power to obey. This proves that Christ has the power to do these things before the command is given, and the command is an evidence that Christ has the power to obey it. If God gives commands to the children of men, it is evidence that they have power to obey them, and not an evidence that the command gave them the power to obey.

The sixteenth argument offered to prove that the Father and the Son are not one is drawn from the fact that there are a number of titles applied to Christ which are not applied to the Father.

This argument, when fully examined, is found to stand on a basis that will prove the doctrine for which we are contending. But first let us examine and see if it can prove anything against us. Note, the point is because Christ is called by some names the Father is not, therefore he is not one with the Father nor

equal with him. Let us see if that is sound reasoning. There is a creature made and called man, and the man is named Adam; he has a son who is named Abel. Now Abel is a title never applied to Adam; does that prove Abel is not a man? Certainly not. Does it prove that Abel is not the same kind of being that Adam is? Certainly not. Does it prove because Abel is called by another name beside man, he is not man? Certainly not.

How then does it prove that the Son is not God because there are titles applied to him which are not applied to the Father? It is simply no evidence at all. The argument runs this way: because Christ is called Son of the Highest, Mediator, Lamb of God, etc., names never applied to the Father, therefore he is not God, *ergo* because Abel is a title never applied to Adam, therefore Abel is not a man, not equal with man, not the same kind of being with man; and why? The reasoning of this argument answers just because he is called by another name not given to Adam. We think the sophistry of this argument is sufficiently exposed. But as it is relied on as being very important, we would observe further, as this argument is founded on the titles applied to Christ affirming that he has title not applied to the Father, it gives us the privilege of reversing the argument and reasoning on the same principle that because the same titles are applied to Christ which are applied to the Father, such as God, Lord God, etc., they prove that he is God in the same sense of that term as applied to the Father.

Again, the doctrine of plurality in unity is proven by the facts brought up by this argument in this way. The same title or name can not prove plurality. It may apply to one being, but gives no idea of plurality unless the title be used in its plural form, then it gives the idea of plurality but not of unity.

We have the same title, such as God, in the

singular number, applied to distinct beings, then have other titles, such as Father, Son, and Holy Spirit, applied to the same distinct beings, the term God common to all, the other titles special and peculiar to each, these three and these only related by the one title of God, thus proving the trinity by their specific names, and proving their unity by the generic term. Especially is this true since the Father and the Son are said to be one. That oneness is the very central idea of unity. Since then the terms God oneness, Godhead are applied to these three, who also have distinct titles, the doctrine of trinity in unity has the most positive, conclusive evidence from the scripture titles. If there was not distinct and different titles there would be no trinity proven from the Word of God. If there was no common title, no oneness, no godhead, there would be no unity taught in the gospel. Thus these scripture titles, with their distinctions, their unity, their oneness, make the solid foundation on which the doctrine of trinity in unity is built.

The seventeenth argument is brought to prove that Christ is not God nor man, and it is drawn from the position that there would be nothing but a human sacrifice or atonement for sin, as nothing but the body of Christ died on the cross.

This argument is based on the assumption that Christ is neither God nor man, but some kind of intermediate being that is between the two, and that being is offered as a sacrifice.

The argument, however, is its own refutation. For if man as a creature would not be a sufficient sacrifice for sin, then, as a matter of course, any other creature would be an imperfect sacrifice also, and the human sacrifice as assumed in the argument, would be equal to the sacrifice of any other creature, for all the efficacy in the sacrifice must come

from power exercised by the creator. Then, if the sacrifice of a creature can not be made efficacious by the creator, no creature can be a sufficient sacrifice. But if the power of the creator can make the sacrifice of a creature sufficient to take away sin, then the human sacrifice would stand precisely on a level with the visionary sacrifice of our opponents.

But the imputation, the assumption, in the argument that we have nothing but a human sacrifice, a human atonement, is not true, either as to fact, doctrine, or the teaching of scripture. The sacrifice, the atonement made by Christ, receives all its power to save a fallen world from the divinity, the Deity which dwells in him. When he suffered and prayed in the garden until sweat, (the strongest evidence of suffering) as great drops of blood, ran down; yet he prayed, "Not my will, but thy will be done." That sufferer was God and Godlike, and when he died on the cross the body was flesh and blood, that is true. But the life, the mind, the spirit, the power that dwelt in and animated it, was all divine, eternal, almighty. All the suffering, the pain, the sorrow, the persecution, the long hours of torture, the weight of a sinful world, fell with all their force and pain upon the divine life, mind and spirit which animated that body. For when they left the body suffering was over, and the atonement was made. But it was made by the offering and suffering of the divine life, mind and spirit, before it left the body, because the spirit cried, "It is finished," before it left the body. His body was perfect, holy, sinless. But it was the strong arm of the Deity dwelling in that body which makes the atonement reach the sins of the world. "God was in Christ reconciling the world unto himself." God was in the dying body and gave the atonement its power. While the blood ran the heavens were darkened, the earth trembled, even until it was

finished, and he gave up the ghost. These sufferings all endured by the life and spirit, giving power and efficacy to the atonement.

The life, the mind, the spirit of Christ came from God, for it was a divine life given by the Holy Spirit when the Virgin Mary conceived and brought forth Immanuel, God with us. The body was human because it came from Mary; made of a woman; made under the law; but the life, mind, and spirit were not human. All the perfections and power of Deity were in them, not a human life, mind, and spirit, with Deity, added to them. The apostles were human, soul, body and spirit, with Deity added, and dwelling in them when they were filled and baptized with the Holy Spirit. But not so with our Immanuel. His life, spirit, and mind is Deity without beginning. It was God. It built and organized the body, and offered it on the cross. The body and blood which were broken and spilt were but the temple in which the divine sufferer bore the sins of the world when he in the sufferings of death, as the great High Priest over the house of God, put away sin by the sacrifice of himself. This is our doctrine of atonement in Christ; and every part of it, from his conception down to when he bowed his head and gave up the ghost, up to where "he ascended at the right hand of the Majesty on High," is the work of the divine power which is his life and spiritual being; and when our opponents assume that we teach nothing but a human atonement, it is unjust, unwarranted, and an evidence that they wish to cover up the defects in their own visionary doctrine of an atonement made by a creature that is neither God nor man.

IMMERSION.

WE here offer to the reader an investigation of the subject of immersion and affusion. We, believing in immersion, have given the arguments in its favor with all the force and clearness in our power; and while we speak with plainness and candor, it is with the feeling and desire in our heart that God will look with mercy upon those who are honestly mistaken and in error. We also give the arguments offered in favor of affusion, with our reasons for not accepting them as being evidence sufficient to establish sprinkling or pouring as baptism.

In our investigation of the subject of baptism, to ascertain whether it should be performed by immersion or by pouring or sprinkling, it is necessary to get all the facts that have any bearing on the subject; and from them, when clearly understood, we may decide what the will of our Divine Master is, and how the action of baptism should be performed, so that we may know, beyond a reasonable doubt, which of these three actions should be observed in the ordinance of baptism.

In the discussion of this subject the issue is not whether immersion or dipping is valid baptism, for all admit, or at least all worthy of any note admit, that immersion is valid baptism. The issue, then, is whether sprinkling or pouring is valid baptism. This is, and ever has been, denied by many good men

ever since they have been advocated, as a form of baptism. Hence those who advocate them must be in the affirmative on this issue, for there is no dispute as to the validity of immersion. It is all concerning the validity of sprinkling and pouring; and as the two last named are so near alike, those who advocate them make a common cause of it, defending it by the same course of reasoning. Hence the term affusion to indicate these two actions in performing the ordinance.

In discussing this subject it will be necessary to look at the facts, on the one side in favor of immersion, and the facts on the other side that are given in favor of affusion. We feel that when this is fully done there will not be left a reasonable doubt that immersion is the only baptism the church should observe.

Our first argument to prove that immersion is the action of baptism taught in the gospel, is drawn from the fact that the inspired men went to places where there was much water, such as a river, when the ordinance was first observed, giving us an example, by the inspired man of God.

Matthew iii, 5, 6: "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

Mark i, 5: "And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

Here it is evident that the people who were baptized went to a place where there was an abundance of water for immersion. There was no necessity for going to a river to sprinkle or pour; but there was a necessity for them going to a place of much water to immerse. Baptism in this case being performed in a

river where there was much water, and it being out of doors, and the fact that the people went there to be baptized—this, taken in connection with the fact that Jesus went to a river to be baptized of John, is a very strong indication in favor of immersion as being the baptism of John. But the argument becomes still stronger when we note that he baptized *in* the river of Jordan, and that Jesus “went up straightway out of the water;” and if we take the Greek preposition *en* as its first and primary meaning would indicate the same as our preposition *in* (*in the river of Jordan*), we have an argument on which we may rely as being infallibly safe when we consider it as an example—the first baptism performed in the gospel, and our Savior was baptized there, not in a house, but out where there was an abundance of water, in the river of Jordan.

As the Methodist Discipline says on page 95, “And by the baptism of thy well-beloved Son, Jesus Christ, *in the river of Jordan*, didst sanctify water for this holy sacrament,” it would settle the matter beyond dispute if we follow John and the Savior, who gave us the perfect will of God in their example. We must go where there is an abundance of water for immersion, when we observe the ordinance of baptism.

Again, in John ii, 23: “And John also was baptizing in *Ænan*, near to Salim, because there was much water there, and they came and were baptized.”

Here it is said that John baptized at a certain place because there was much water there. He did not preach there because there was much water, nor did he hold his meetings there because there was much water. It has been said that John was at *Ænan* because the vast multitude of people, camels, dromedaries, etc., would need water. But notice, to baptize is the only reason given for going where

there was much water. Then the much water was necessary to administer the ordinance in that case. "And they came and were baptized." Came to where there was much water to be baptized. This is another example of the inspired man which would lead us out to where there is much water when we perform the ordinance of baptism.

It has been said that *polla hudato*, which is here rendered much water, means many waters; and then it is contended that there was only a number of little rivulets, or springs, and they necessary to furnish water for the vast multitude that assembled to hear John preach; but these assertions, founded on imagination, amount to but little when there is nothing in the text to support them. In order to give the scriptural and true meaning of *polla hudato* we will here give the remarks of Robinson in his History of Baptism, pages 26 and 27: "It is observable that the river Euphrates at Babylon, Tiber at Rome, and Jordan in Palestine, are all described by *polla hudato*." Jeremiah speaks of the first, and addressing Babylon, says: "O thou that dwellest upon *many waters*, thine end is come" (li, 13,) for Babylon was situated on what Jesus called the river, the *great* river Euphrates. Gen. xv, 18; Deut. i, 7; Joshua i, 4. The Evangelist John describes Rome, which was built on the Tiber, by saying "the great harlot, the great city which reigneth over the kings of the earth, sitteth upon *many waters*." Rev. xvi, 1-18. Ezekiel describes Judea and Jordan by saying to the princes of Israel. "Your mother is a lioness, her whelps devour men; she was frightful by reason of *many waters*," an evident allusion to the lions that lay in the thickets of Jordan. Ezekiel xix. The thunder which agitates clouds charged with floods is called the voice of God upon *many waters*. And the attachment that no mortification can annihilate is a love which *many waters* can not quench, neither can the *floods* drown.

Psalm xxix, 3. How it comes to pass that a mode of speaking which on every other occasion signifies *much* should in the case of baptism signify *little*, is a question easy to answer. The meaning of doubtful words is best fixed by ascertaining the facts which they were intended to represent.

From the scriptures Robinson refers to, it is evident that *polla hudata* indicates an abundance of water, sufficient for immersion. And as the apostle says nothing about water for any other purpose than the baptizing, it is only dealing fairly with his language to apply the waters there spoken of to the baptizing, and not to a number of other things which the imagination of some visionary mind may conceive.

Our second argument in proof that the gospel teaches immersion, is drawn from the fact that persons went down into the water to be baptized.

Mark i, 9: "And it came to pass in these days that Jesus came from Nazareth of Galilee, and was baptized of John *in Jordan*."

Acts viii, 38: "And he commanded the chariot to stand still, *and they went down both into the water*, both Philip and the eunuch, and he baptized him." Verse 39: "And *when they were come up out of the water* the spirit of the Lord caught away Philip."

From these scriptures we learn the fact that they went down into the water to baptize, for such is the plain meaning of the Greek prepositions *en* and *eis*, which signify literally in and into. In proof of this fact we refer to Bullion's Greek Grammar, page 259. He there gives the primary meaning of *en* as *en to patamo*, in the river. Of *eis* he says, as *eis Italian*, into Italy. He gives the words *en* and *eis* the same as in and into in their literal signification. In the case of Philip and the eunuch we would remark that there are three distinct actions expressed. First, they both went down into (*eis*) the water; second, he

(that is, Philip) baptized him; third, and when they were come up out of the water. The first action took them down into the water, to the proper place to administer the ordinance; the second action is, he baptized him; the third action, they came up out of the water, from the place where the ordinance was administered. These facts are clearly set forth in the passage. And why go into the water if they did not immerse? There was no necessity for them both, or even one, to go into the water to sprinkle or pour. That could have been done out on the bank, or even up in the chariot. But there was a necessity for their going down into the water to immerse, because there could be no immersion without it.

Our opponents have made great effort to set aside or weaken the evidence this passage gives in favor of immersion. They try to show that into means to, or towards, and that Philip and the eunuch only went down to the water. And to prove this they bring some passages that they claim as proof. And we can not better get the whole truth on that point than to give the arguments of Dr. Moses Stewart, one of the most learned and able critics of the Pedobaptist school, and the reply to him, made by J. W. McGarvey in his commentary on Acts, page 105 :

On the meaning of *katabason* as proof that they only went down to the water, Mr. Stewart says: "That *eis* with the verb *katabaino* often means going down to a place is quite certain," e. g. "Jesus went down to Capernaum." "Jacob went down to Egypt." "They went down to Attalia," "They went down to Traas." "He went down to Antioch." "Going down to Cesarea."—Stewart on Baptism, page 95. To which McGarvey well replies: "How strange it is that the learned author did not perceive that in every one of these examples the meaning is necessarily *into*. If he had paused to ask himself whether Jesus went into Capernaum, and Jacob into Egypt, and so

of the others, or merely went to the boundary lines of these places, he would have spared his reputation by erasing this paragraph. He would also have saved himself the utterance of another unfortunate sentence on the same page. 'I find but one passage in the New Testament where it seems to mean into when used with *katabaino*. This is in Romans x, 7: Who shall go down *eis abussou* into the abyss.' Besides the examples mentioned above, he must have searched with very little industry not to have discovered the following: Let him that is on the housetop not go down into (*katabato eis*) the house. Now that he ascended, what is it but that he also first descended into (*kateba eis*) the lower parts of the earth. This man went down into (*kateba eis*) his house justified rather than the other. A certain man was going down (*katabainen*) from Jerusalem into (*eis*) Gaza.

"These are all the instances in the New Testament in which these two words occur together, and the reader can but see that in every single instance the controverted expression means to go down into. By our first method of inquiry, therefore, it is settled that Philip and the eunuch went down into the water."

We feel that the argument of McGarvey on this point is unanswerable, and it needs no comment of ours, as we have all the passages here in which the two words, *katabaino* and *eis*, are used together in the New Testament. We can see these two words which take Philip and the eunuch down into the water do in every case mean go down into. We want the issue between us and our opponents on this point clearly seen. We take the language used by inspired men in giving all the commands and precepts of the gospel in their plain, literal, primary, and definite meaning, while our opponents reject the primary meaning and assume that the language in giving this ordinance has no definite or specific meaning, and upon that indefinite and uncertain meaning they assume the lib-

erty to adopt an indefinite practice in harmony with indefinite ideas drawn from indefinite language.

Our third argument is drawn from the fact that persons who are baptized are said to have their bodies washed with pure water.

Hebrews x, 22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

The apostle Paul here tells us of two facts concerning the Christian. First, his heart is sprinkled from an evil conscience, that is, by the blood of Christ which is shed for the remission of sin. Second, his body is washed with pure water that can only be done by immersion, for persons who only have a few drops of water sprinkled or poured on them, can not be said to have their bodies washed, and the apostle used the term *leboumanai*, which means to wash the whole body, and those who practice affusion do not wash the whole body. Therefore Paul could not refer to any practice but immersion, because the Christians, of whom Paul was then speaking, had their bodies washed with pure water. This is a conclusive argument in favor of immersion.

Again, in 1 Peter, iii, 21, "The like figure whereunto even baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ."

Here the allusion of Peter is similar to that of Paul when he says, "Not the putting away the filth of the flesh;" he must have seen that some might mistake baptism as being a carnal washing, merely to cleanse the body, and to prevent that mistake he uses the language, "Not the putting away the filth of the flesh." Now no person would suppose that sprinkling a few drops of water on the face or head was for

the purpose of putting away the filth of the flesh. These facts make it evident that the baptism about which Peter was speaking was a washing of some kind, and it might be taken for or understood as a carnal washing. These incidental allusions to baptism by Paul and Peter make an unanswerable argument in favor of immersion, for they speak of it as a washing of the body, which is done only by those who immerse.

Our fourth argument to prove immersion is drawn from the fact that the common or simple element of water alone *never was commanded* in the Old or New Testament to be *sprinkled* or *poured* on any man, woman or child, for any moral or legal cleansing or purification whatever.

In presenting this argument we will give the history of sprinkling and pouring as it is found in the Old and New Testaments, that we may know just what the facts are.

First—We will give the water of purification as recorded in Numbers xix, 17, 18, 19: “And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and *running water* shall be put thereto in a *vessel*, and a clean person shall take hyssop and dip it into the *water* and *sprinkle* it *upon* the tent, and upon the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave; and the clean person shall *sprinkle upon* the unclean, and the third day and on the seventh day he shall purify himself and wash his clothes and *bathe himself in water* and shall be clean at even.”

We would note that here is nothing about sprinkling water alone, but water and the ashes of purification were mixed together and sprinkled upon the unclean.

Second—We will now refer to the sprinkling of

blood and water. We find in Leviticus xiv, 50, 51: "And he shall kill one of the birds in an earthen vessel over running water; and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times."

There is a similar passage in Hebrews, where Paul speaks of sprinkling blood and water, ix, 19: "For when Moses had spoken every precept to all the people according to the law, he took the *blood of calves and of goats, with water*, and scarlet wool, and hyssop, and *sprinkled* both the book and all the people." Here we have the sprinkling of *water and blood*, but nothing about sprinkling the common element of water alone on any person, but it was mixed with blood and sprinkled.

Third—We find the *sprinkling of oil* in Leviticus xiv, 15, 16, "And the priest shall take some of the log of oil and pour it into the palm of his left hand, and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord." Here is sprinkling of *oil* commanded in the service of God, but that is far from a command to sprinkle the common element of water.

Fourth—We find also a command to sprinkle ashes in Exodus ix, 8, "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh."

Fifth—We find the sprinkling of blood in Exodus xxiv, 8, "And Moses took the blood and sprinkled it on the people and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Here we have five distinct, different elements to be sprinkled, but never the simple element of water sprinkled on anything.

We now wish to examine sprinkle as it occurs in the New Testament; and as we find it there but seven times we may as well notice each occurrence. We have referred to two of them, Hebrews x, 22, "Having our hearts sprinkled from an evil conscience;" and Hebrews ix, 10, "Moses sprinkled with blood and water together the book and all the people."

We refer next to Hebrews ix, 13, "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh."

Hebrews ix, 21, "Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry."

Hebrews xi, 28, "Through faith he kept the pass-over and the sprinkling of blood lest he that destroyeth the first born should touch them."

Hebrews xii, 24, "And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

1 Peter i, 2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

We have now referred to all the passages in the New Testament where the word sprinkle occurs, and in every case it either alludes to the blood of Christ or to its typical sprinkling of blood in the Old Testament. Not in a single instance does it have any reference to sprinkling the common element of water on any person or any thing. Then there is no foundation at all in the New Testament for sprinkling the common element of water in the ordinance of baptism; and in the Old Testament it is no better, for we have examined every case where God has commanded his people to sprinkle any element, and we find there are five: the blood, the blood and water, the ashes of an

heifer and water, the oil, and the ashes. But never did God command any person to sprinkle the common element of water on any man, woman or child, for moral or legal cleansing or religious service. Then it is a fact most certainly demonstrated that the present practice of sprinkling water on persons in the ordinance of baptism is without precedent or command either in the Old Testament or the New.

We will now examine pouring as it is found in the commands of God.

In Leviticus xiv, 18, "And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed, and the priest shall make an atonement for him before the Lord."

In this passage we have the pouring of oil on the head of an unclean person as a part of the ceremony by which he is to be cleansed, but it says nothing about pouring water upon him for any purpose.

Again, in Leviticus viii, 10, 11, 12: "And Moses took the anointing oil and anointed the tabernacle, and all that was therein, and sanctified them; and he sprinkled thereof seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them; and he poured of the anointing oil on Aaron's head, and anointed him to sanctify him."

In this passage we have also the command of God to pour the oil for the purpose of sanctification, but nothing said about pouring water on any person. We see then the practice of pouring the element of water on persons in baptism, is, like sprinkling, without command or precept in the scriptures of divine truth. We have a right to demand of our opponents to show at least one case in the Bible, one precept or example, where an inspired man sprinkled or poured the simple element of water on some person for a religious purpose, for we admit we have never been able to find such a case.

To bring this matter before the mind in the true

scripture light we must inquire in what manner the common or simple element of water was used in the Old Testament by the command of God. We will first examine some of the passages where they were commanded to wash their bodies in water.

In Leviticus viii, 5, 6: "And Moses said unto the congregation, this is the thing which the Lord commanded to be done; and Moses brought Aaron and his sons and *washed them with water.*"

Again, Leviticus xiv, 8, 9: "And he that is to be cleansed shall wash his clothes and shave off all his hair and *wash himself in water*, that he may be clean; and after that he shall come into the camp and shall tarry abroad out of his tent seven days. But it shall be on the seventh day that he shall shave all his hair off his head and his eyebrows, even all his hair he shall shave off, and he shall wash his clothes also; he shall *wash his flesh in water*, and he shall be clean."

Again, in 2 Kings v, 10, 14: "And Elisha sent a messenger unto him saying, Go and *wash in Jordan* seven times, and thy flesh shall come again to thee, and thou shalt be clean." "Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean."

Here we learn the use of the simple element of water, as commanded of God in the term wash. Aaron and his sons were *washed* with water, and the unclean person was commanded to *wash himself in water*, to *wash his flesh in water*, and Naaman was commanded to *wash in Jordan*, and he dipped himself seven times in Jordan, according to the saying of the man of God.

We see, then, to wash in Jordan and to dip himself in Jordan mean the same thing. So when we read that they *washed in or with water*, the facts here show it to be by dipping or bathing, for the term *wash*

gives the effect of that action, if it does not describe the action itself. We will not here refer to the term wash in the New Testament, for we design making a more complete investigation of that term as it occurs there, in a separate argument.

In the second place we will examine some of the passages in the Old Testament where God commanded persons to bathe *themselves in water*.

In Leviticus xvii, 15, 16: "And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country or a stranger, he shall both wash his clothes and *bathe himself in water*, and be unclean until the even, then shall he be clean. But if he wash then not, nor bathe ~~his~~ flesh, then he shall bear his iniquity."

Again, Numbers xix, 7, 8: "Then the priest shall wash his clothes, and he shall *bathe his flesh in water*; and afterward he shall come into the camp, and the priest shall be unclean until the even; and he that burneth her shall wash his clothes in water and *bathe his flesh in water*, and be unclean until the even.

We might refer to a number of passages like these, but these are enough to clearly show that God commanded persons to *bathe themselves in water*.

I believe the command to bathe is given ten times in the 15th chapter of Leviticus, and these scriptures are undeniable evidence that when God commands the Children of Israel to use the common element of water it is an application by *bathing*, and this is a very different action, a very different thing from sprinkling the water of purification mingled with the ashes of an heifer. Then the washings and bathing of the Old Testament was an application of water to the whole body, and it is the only use of the simple element made by them in their religious service, as applied to persons, except when it is by *nipito*, indicated that they should wash only a part of the body, as the hands, the feet, etc.

In the third place, we wish to notice the washing of cups, pots, etc., as given in the Old Testament, then we will have before the mind the entire evidence of the Mosaic law in regard to the use of the common element of water.

In Leviticus vi, 28: "But the earthen vessel, wherein it is sodden, shall be broken, and if it be sodden in a brazen pot it shall be both scoured and *rinsed in water.*"

Again, in Leviticus xi, 12: "And upon whatsoever any of them when they are dead doth fall, it shall be unclean, whether it be a vessel of wood or raiment or skin or sack, whatsoever vessel it be wherein any work is done, it *must be put into water*, and it must be unclean until the even, so it shall be cleansed."

From the scripture here quoted we learn that the washing of cups and pots was done by putting them *into water*, not by sprinkling water on them. If these washings would indicate anything on the subject of baptism, it surely would be that of putting a person into water, or immersion; and we feel very certain that even the washing of cups and pots throws some light on the subject of baptism, for the word baptize, which is used to denote the ordinance, is by the apostle used in reference to washing cups and pots. Mark viii, 4: "And many other things there be which they have received to hold as the washing (*baptismous*) of cups and pots and brazen vessels and of tables. Here the word baptism, or *baptismous*, is applied to the washing of vessels, and when we turn to Leviticus xi, 32, to see how it was done, we learn that it was done by putting them into water.

The second branch of this argument makes the evidence more conclusive, if possible. That is this, the sprinkling under the law had reference to and represented the blood of Christ as an atonement for sin. In the ashes of the burnt heifer we have the

sacrifice for sin. Thus in all the sprinkling of water there was something put with it to represent the atonement made by the blood, the sacrifice of Christ. Sprinkling, then, was used to show forth the types, the sacrifices, which represented the antetype, the sacrifice of Christ. But it was not so with the Jewish washings; there was nothing put into the water used in these washings to show forth the atonement for sin; no blood, or ashes, nothing but the simple element of water, representing the cleansing of the creature, not the atonement made for him.

The point then, in the argument, is that when Christ made a perfect offering for sin, all the types and shadows of the law which represented the atonement were done away, were no longer to be continued. He, as Paul says, "having taken them out of the way, nailing them to the cross." Then, as sprinkling belonged alone to the use or existence of these types, when the types were taken away, the sprinkling passed away with them, for it had no connection with or relation to anything except the sacrifices which were typical of the death of Christ. Then, as sprinkling always, under the law, represented the death of Christ, there is no scripture or reason for the continuance of these types after Christ died for sin.

The death of Christ for sin is, under the gospel, to be set forth and represented, not by the sprinkling of blood or ashes, or by the sprinkling of anything else, but by the bread and cup of communion, which is to show forth the Lord's death till he comes. Thus, when the Jewish ordinances which represented the blood of Christ in their types of sprinkling were taken away by the antetype, we have another, a very different ordinance under the gospel, to commemorate his death among his people.

The language of Paul, "having your hearts sprinkled from an evil conscience and your bodies

washed with pure water," shows the point in this argument in its true light. The sprinkling has reference to the blood of Christ and its application to the heart. And Paul calls that application, sprinkling the heart from an evil conscience. So, according to Paul's argument, the heart is purified by the blood of Christ, and your bodies washed with pure water—water unmixed with blood or ashes,—and that water represents the cleansing from sin, which needs to be as perfect and thorough as the washing of the whole body with pure water.

We have taken a good deal of time and pains to get this argument drawn from the sprinkling and washing under the law before our minds, because we believe when it is clearly understood, it is an argument conclusive, decisive, that dipping or immersion is the only mode of baptism that can be proved from the scriptures, either in the Old Testament or the New. Another reason why we have been a little tedious on this argument is that nearly all the efforts to prove affusion from scripture have been in some way connected with it. Therefore, we conclude when this argument is clearly understood, we are prepared for making a more accurate and just decision upon the arguments offered on this subject.

Our fifth argument is founded on the fact that the apostle says that Christians are *buried* by baptism and *buried* in baptism.

Romans vi, 3, 4, 5: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we *are buried with him by baptism* into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have *been planted together* in the likeness of his death we shall be also in the likeness of his resurrection.

And in Colossians ii, 12: "*Buried with him in bap-*

tism, wherein also ye are *risen* with him through the faith of the operation of God."

We consider this argument from the apostle Paul one of the plainest and most positive witnesses that can be given, proving that baptism must be performed by dipping or immersing in water. To persons who have never learned the Greek and never been able to enter into the broad fields of criticism, this plain fact that the apostle, when speaking of baptism, calls it a burial and a resurrection, is more satisfactory and clear to the honest inquirer after truth than all the criticism and fine-spun argument of the last three centuries.

There is no language that could give the idea of a person going into the water, so that it covers him over, then rising again, better than the language here used: "*Buried with him in baptism, wherein ye are risen with him.*" What words could give the idea of dipping or immersion with more force or clearness than a burial and resurrection? But the apostle does not stop with this strong language, but adds another equally plain: "*For if we have been planted together.*" When we plant anything we cover it that it may grow up again to a new life. Here are two figures used by a man inspired of God to set before us the true idea of baptism, and we feel that the apostle could not have selected two words that would more positively prove the doctrine for which we are contending.

To evade the force of this argument our opponents deny that it has reference to water baptism, and affirm that it is an allusion to the baptism of the Holy Spirit, but that does not help them any; it only gets them in greater difficulty, for this reason: if the baptism of the spirit is a burial, baptism by water ought to be a burial also. Thus it is plain to be seen that our opponents, by no system of logic or reason, can evade the force of Paul's declaration, when he says, we are buried in baptism, for it is a burial whether applied to water, spirit, or anything else, and all the

force of the argument is still standing, no difference what it may apply to.

But we deny that this language of Paul in Romans and Colossians has reference to the baptism of the Holy Spirit, for the reason that Paul was speaking of a baptism that had a burial and a resurrection in it. The baptism of the Holy Spirit had nothing like a resurrection in it, though it was a burial in one sense, for it "filled all the house where they were sitting," and when it filled the house all who were in the house must have been covered with it. Thus it is evident there is nothing in the baptism of the spirit inconsistent with the idea of a burial. But there is nothing in it to admit Paul's figure of the resurrection in the baptism about which he is speaking. Therefore we must conclude that he alludes to baptism or burial in water, for we can conceive of nothing else the figure could represent.

In conclusion on this argument, to bring it before the mind fully, take the case of Philip and the eunuch. Let us suppose Philip takes the eunuch down into the water, and gets ready to baptize him, then asks the question, How shall it be done. One man answers, Take some water in your hand and sprinkle it upon him. Another man says, No, take some water in a vessel and pour it upon him. Philip does not know what to do. There are two ways laid before him; he can not tell which is right. Philip is not satisfied; He says, I want to be sure I am right; I want no doubt about this matter; I want an inspired man to tell me how it must be done. Paul comes up, and Philip asks him, How must I baptize this eunuch? Paul answers very positively, We are buried in baptism, and raised up again; our baptism is a burial and resurrection. This makes the duty of the man who is to administer the ordinance of baptism plain, clear, and every step of it by the precept and example of inspired men. The going down into the water,

the burying, the rising again, and the coming up out of the water, every step in the ordinance taken upon the authority of the gospel.

In support of what we have given as the meaning of the above texts, we offer a few of the most eminent men in the Pedobaptist ranks.

John Wesley: "*Buried with him,*" alluding to the ancient manner of baptizing by immersion.

George Whitfield: "It is certain that the words of our text, Romans vi, 3, 4, there is an allusion to the manner of baptism which was by immersion, which is what our own church allows."

Samuel Clark: "*We are buried in baptism,* etc. In the primitive times the manner of baptism was by immersion or dipping the whole body into the water, and this manner of doing it was a very significant emblem of the dying and rising again, referred to by St. Paul in the above mentioned similitude."

Doddridge: "*Buried with him in baptism.* It seems the part of candor to confess that here is an allusion to the matter of baptism by immersion."

MacKnight: "*Planted together in the likeness of his death.* The burying of Christ and of believing, first in the water of baptism and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection."

Dr. Adam Clark: "Buried with him in baptism. Alluding to the immersions practiced in the case of adults, wherein the person appeared to be buried under the water as Christ was buried in the heart of the earth. His rising again the third day and their emerging from the water was an emblem of the resurrection of the body, and in them of a total change of life."

We have given a few among the greatest names in the Methodist and Presbyterian churches in confirmation of our argument, though to the list might be

added many more ; but as we rely on the evidence of inspired men, we feel it not to be necessary.

Our sixth argument is drawn from the fact that the Savior says : "A man must be *born* again, *born* of the *water* and of the Spirit."

John iii, 5: "Except a man be born of the water and of the Spirit he can not enter the kingdom of God."

The expression, *born of water*, must be an allusion to baptism by water, from the manner in which it is constructed, with born of the Spirit. Being baptized with water and with the Spirit are placed together by John, and born of the water and of the Spirit are placed together by Christ, which is evidence that they both allude to the same thing.

We would observe that no two things could well be more unlike each other than sprinkling and a birth, and no two things could well be more alike than a birth and arising out of the water in which we have been buried. This is the idea that strikes the mind with so much force that it makes the argument carry conviction almost intuitive to the mind of every unprejudiced reader.

Our seventh argument is drawn from the fact that when other words are used in the New Testament to denote the ordinance besides the word *baptism*, such as (*lono*) *washing*, the meaning is an application of water to the whole body, as in dipping or bathing.

Ephesians v, 26: "That he might sanctify and cleanse it with the *washing of water* by the word." Here the apostle represents the church as being in some way cleansed by or with the washing of water, and the Greek word used for washing is *loutro*.

Titus iii, 5: "Not by works of righteousness which we have done, but according to his mercy, he saved us by the *washing* of regeneration and renew-

ing of the Holy Ghost." In this text Paul uses the Greek word *loutron* for washing.

In Hebrews x, 22: "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Here the apostle uses the Greek word *leloumenai* for washed.

Now our argument is that the word *lano* used by the apostle to denote the washing as it is rendered in the common version, means a washing of the whole body, as the effect of a bath or dipping. And to prove this, we refer to the Lexicons to get the meaning of *louo*, *loutro*, *loutron*, etc., for they are the words the apostle used, and if they mean to sprinkle or pour, it would be a conclusive argument to prove that we should thus administer the ordinance of baptism. But if these words mean an application of water to the whole body, then it becomes clearly an argument in favor of immersion.

Greenfield says: "*Nipto*, to wet, to wash the face, hands, feet, etc., differing from *loulo*, to wash the whole body, bathe, and from *pluno*, to wash clothes, etc." Here Greenfield says *louo*, the word used by the apostle, means to wash the whole body, or to bathe. Now, if the apostle had used the word *nipto*, which Greenfield says differs from *louo*, and means to wash only a part of the body, then it would have been undeniable evidence in favor of affusion; but as he used *louo*, it is undeniable evidence of immersion as the practice here taught by the word *louo*.

Danegan says: "*louomai*, to wash or bathe one's self. It, *louo*, is said of the body, *nipto* of the hands, and *pluno* of the clothes."

Lidell and Scott say of *louo*, "to wash one's self, to bathe." They also say that *louo* means to wash the body, *nipto* the hands and feet, and *pluno* the clothes. He says *loutron* means a bath, a bathing place, to bathe.

From these lexicons we learn that the Greeks had

three words very distinct in their meaning, and the apostle selected one of them and applied it to the Christian ordinance when he uses the language on which our argument is founded, selecting *louo*, which these lexicons say means to wash or bathe the whole body, differing from *nipto*, to wash the hands and feet. In John xii, 10, we may see how these two words are used to express very different ideas: "He that is *washed* needeth not save to *wash his feet*."

He (*louloumenos*) who has been bathed needeth not save (*nipasthai*) to wash his feet. Here we see *louo* and *nipto* used in the same passage with different meanings. One applies to the water, to the whole body; the other to wash the hands and feet. As evidence of the truth for which we are contending, we will refer to a passage where *baptizo* and *louo* are found in the same connection, Acts xxii, 16: "Arise and be baptized, and (*louo*) wash away thy sins." In this passage *louo*, to wash the whole body, is the effect of *baptizo*, or dipping. When such words as *louo*, *loutron*, to wash the whole body, and buried in baptism and born of water, are used to describe the ordinance of baptism, they make arguments that must be conclusive upon every fair principle of interpretation.

Our eighth argument is drawn from the fact that (*epi*) *on* or *upon* is always used in construction with sprinkle and pour, when spoken of persons, while (*en* and *eis*) *in* and *into* are always used in construction with baptism.

In this argument we want to show that sprinkle and pour are always followed by *on* or *upon*, to indicate the object on which the sprinkling or pouring is done, while baptize is *never* followed by (*epi*) *on* or *upon*, but always followed by (*en* and *eis*) *in* and *into*. From this construction the sacred writers never de-

viates, showing that baptize does not mean to sprinkle or pour.

First, let us take the word pour, Exodus xxix, 7: "Then shalt thou take the anointing oil and *pour it on* his head and anoint him."

Second, we will take sprinkling, Numbers xix, 18: "And a clean person shall take hyssop and *dip it into the water* and *sprinkle it upon* the tent and *upon* all the vessels, and *upon* the persons that were there, and *upon* him that toucheth a bone, or one slain, or one dead, or a grave."

Third, we will now give a few cases of baptize. Mark, 9: "Jesus was baptized of John in (*eis*) Jordan."

John i, 31: "And I knew him not, but that he should be made manifest to Israel. Therefore am I come baptizing with (*en*) water."

Matthew iii, 11: "I indeed baptize you with (*en*) water into repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with (*en*) the Holy Ghost and with (*en*) fire."

From the foregoing scriptures it is evident that the preposition *epi*, *on* or *upon*, is constructed with *raino* and *cheo*, to sprinkle and pour, while *en* and *eis* are constructed with *baptizo*, to baptize or immerse. So different are these two forms of expression that the person baptized or immersed is always in the objective case, governed by the verb baptize; but the person on whom water is sprinkled is never governed by the verb sprinkle, but by the preposition *on*. The verb sprinkle must govern the matter that is sprinkled. We may sprinkle oil, water or blood, but we can not sprinkle a man unless he was in fine particles, like fluid, because we can not use him as the instrument. But we can immerse a man, because in immersing we use him as the instrument. And the reason is that the person baptized is always a noun governed

by the verb, while the person on whom the water is sprinkled is always a noun governed by the preposition *on*. This difference in the grammatical structure of those phrases where baptize and sprinkle occur proves the two words can not have had the same meaning.

Jesus was baptized of John in Jordan. He was not baptized with Jordan. He was not baptized upon Jordan. Neither was the Jordan baptized upon him; but he was baptized in Jordan. It would be as difficult to sprinkle or pour a man into or in a river as it would be to immerse him upon it. These prepositions go very far to determine the meaning of the verbs with which they are constructed. When we use certain verbs always followed by *on* or *upon*, (*epi*), we know their meaning must be something like sprinkle or pour; and when we see other verbs always constructed with and followed by *in* or *into*, (*en* or *eis*) we know their meaning must be something like immerse, or dip. We may take the word *wash* from *louo*, and see it constructed with the preposition *in*, as wash *in* water, not *wash on* or *upon* water. The preposition *in* shows that the object of the verb must be put into the water to be washed. This also shows the reason why the word *wash* is sometimes used to denote the action of baptism, because washing is an effect of baptism, and may well be used as such, as in the case of Saul: "Arise and be *baptized*, and *wash* away thy sins." We submit this argument, feeling confident when these prepositions are fully understood their construction with these verbs in the New Testament will be by the impartial judge considered as strong, if not undeniable evidence of immersion.

Our ninth argument is drawn from the fact that when the apostles use the words *baptizo* and *baptismos* to denote other washings, or bathings, beside the ordi-

nance of baptism, the meaning is a complete and entire immersion of the whole body in water.

Mark vii, 3, 4: "For the Pharisees and all the Jews except they wash (*nipto*) their hands oft, they eat not, holding the tradition of the elders; and when they come from the market, except they wash (*baptisontai*) they eat not; and many other things there be which they have received to hold, as the washing (*baptismous*) of cups and pots, brazen vessels, and of tables."

Luke xi, 38: "And when the Pharisees saw it they marveled that he had not first washed (*ebaptisthe*) before dinner."

Here we have *baptizo* and *baptismos* used to denote something different from the ordinance of baptism, and it is important to know the true meaning of these words as used here; *baptisontai* and *ebaptisthe* are used in reference to persons, *baptismos* in reference to cups, pots, brazen vessels, etc.

We will first look at the meaning of the word when used in reference to cups and vessels, etc. This we have done once, but the importance of the point here requires that we should bring it up again.

Leviticus xi, 32: "And upon whatsoever any of them when they are dead doth fall, it shall be unclean, whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done, *it must be put into water*, and it shall be unclean until even, so it shall be cleansed."

From this scripture we learn that washing of cups and pots was by putting them *into water* until even. This is proof of immersion as positive and clear as words can express it. But there is another fact that makes it more clear, if indeed it can be done, that is water alone was never sprinkled or poured on anything to cleanse or wash it by the command of God. Therefore, the *baptismos*, or washing of cups, etc., in Mark vii, 4, can not allude to sprinkling or pouring,

for the washing of cups and pots was by putting them *into water*.

We will now examine the meaning of the word *baptisontai* and *ebaptisthe*, used by the evangelists Mark and Luke in reference to persons instead of cups and pots, etc. Our translators have rendered both these words by wash; and we now want to see in what manner the Jews applied the common element of water to the body. If they did it by sprinkling or pouring, then this language proves that our opponents are right in their understanding and practice, but if the Jews apply the simple element of water by the person going into it, then the language of these evangelists is undeniable evidence in favor of immersion; and to determine this point we will refer to the command of God concerning their practice.

Leviticus xvii, 15, 16: "Whether it be one of your own country or a stranger, he shall both wash his clothes and *bathe himself in water*, and be unclean until the even, then shall he be clean. But if he wash them not, nor *bathe his flesh*, then he shall bear his iniquity.

From this scripture we learn that the Jews *bathed themselves in water* for a legal cleansing. They are commanded to do so ten times in one chapter—Leviticus xv—showing that bathing was a great deal more common among them than it is among the most radical immersionists. The fact that they repeatedly bathed themselves in water for legal cleansing is clear evidence that the use of the word *baptizo* by Mark and Luke, in reference to these bathings, was to indicate immersion. This fact becomes still more evident when we consider that the Jews never sprinkled or poured the common element of water on any person for any purpose.

In addition to this testimony, which we deem sufficient, from the scripture, we will offer a few learned commentators on this point. Vatablus, a distin-

guished professor of Hebrew at Paris, on Mark vii, 4, says: "They bathed their whole persons."

Grotius: "They cleansed themselves more carefully from defilement, contracted at the market, by immersion."

Maimonides says: "If a Pharisee touched the garment of one of the common people, they were defiled and needed immersion."

Fry, a converted Jew, makes this declaration: "Every Jew knows that whatever is to be purified by water, cups, pots, etc., it must be by immersion."—Quinter's Debate with Snider, page 185.

From the facts referred to in the Old Testament scriptures and from the testimony of these men, it is certainly evident (Mark vii, 4, and Luke xi, 38) where the word baptize is used in reference to these Jewish washings, which were performed by bathing, that they denote an immersion of the whole body in water; and they show that where the word *baptizo* is used by the apostles to denote an action which is not Christian baptism, they use it as denoting immersion.

Our tenth argument is drawn from the words used in construction with and to denote baptism as found in the Greek:

Baptizo—to dip, to immerse.

Louo—to wash the whole body.

Loutron—to bathe, a bath.

These words, used to denote the ordinance, make a part of this argument. But there are other Greek words which indicate the use of water by certain specific actions, such as—

Rantizo—to sprinkle.

Echeo—to pour, or pour out.

Pluno—to wash properly, as clothing, by plunging them in water.

Nipto—to wash part of the body as the hands and feet.

These terms never being used to denote the ordinance of baptism, it is evident that neither of them indicates the action to be performed in observing the ordinance.

Baptizo, to dip or immerse, is used in such a manner in 2 Kings v, 14, as to show conclusively that it does not mean to sprinkle or pour. When the prophet told Naaman to go and wash in Jordan, he dipped (*baptizo*) himself seven times in Jordan. Now, as the word *baptizo* (dipped) Naaman in (*en*) Jordan, it shows just what the meaning is when John baptized in (*en*) Jordan, because the same word, *baptizo*, is in both cases, and the word wash, from *louo*, used by the prophet, would evidently lead us to do the same thing in the ordinance of baptism.

Louo and *loutro*, signifying to wash or bathe in water, are several times used by the inspired writer to indicate the use of water in baptism: "With the washing (*loutro*) of water by the word." "Having your bodies washed (*loulomenai*) with pure water." There is a number more, but these are enough to show that the term *louo* is used by the apostle to denote a washing or bathing of the whole body in baptism, showing conclusively the Greek terms used by the apostles to denote the ordinance of baptism imply in the strongest sense the idea of immersion or dipping. And the strength of this argument is doubled, if possible, by the fact that *rantizo* and *echeo* are never used to denote the ordinance of baptism.

When the apostles use the words *baptizo* and *louo* to denote the action of baptism, and entirely leave out, never using, *rantizo*, *echeo*, or *npto* to indicate the ordinance, it makes for us an argument in favor of immersion that is so conclusive and strong, it creates astonishment that any should doubt it. How it is possible for sprinkling or pouring to be the mode of baptism when no word indicating either of these ac-

tions is ever used to denote the ordinance, is something we are not able to see.

Our eleventh argument is drawn from the fact that those Jews who lived about the time of Christ understood the term *baptizo* to denote an immersion of the whole body in water.

To prove this argument we refer to proselyte baptism, which was in existence at that time; and as the Jews understood this proselyte baptism to mean immersion, as a matter of course the term *baptizo*, used in the sacred scriptures, was understood by them to have the same meaning.

In Adam Clark's observations at the end of Mark's gospel, speaking of Jewish proselyte baptism, he says: "It is worthy of remark that neither priest nor Levite dipped the persons who were baptized. The person stood in water. Three persons originally stood in the water with them to instruct them and witness the fact. When the instruction was ended the person himself who was to be baptized put himself under the water and came up. If males, they were circumcised and then baptized with water by plunging them in a cistern."—*Brown's Dictionary*.

Dr. Lightfoot, as quoted by Chrystal, page 32, speaking of proselyte baptism, says: "As soon as he grows whole of the wound of circumcision they bring him to baptism, and being placed in the water, they again instruct him in some weightier and in some lighter commands of the law, which being heard, he plungeth himself and comes up, and behold he is an Israelite in all things. The women place a woman in the water up to the neck, and two disciples of the wise men standing without instruct her about some lighter precepts of the law and some weightier, while she in the meantime stands in the water, and then she plungeth herself, and they, turning away their faces, go out while she comes up out of the water."

Hear Lightfoot again: "That the baptism of John was by plunging the body (after the same manner as the washing of unclean persons, and the baptism of proselytes was) seems to appear from those things related of him, namely, that he *baptized in Jordan*, that he baptized at *Enon because there was much water there*; and that Christ, being baptized, *came up out of the water*, to which that seems to be a parallel. Acts viii, 38: 'Philip and the eunuch went down into the water,' etc."

In the above quotation Dr. Lightfoot, as well as Dr. Clark, tells us that the proselyte baptism of the Jews was by plunging or immersion, and who is better authority than they? When John and Christ used the term *baptizo* these Jews would have understood it to mean immersion, unless they were told it was used in another sense. But precisely the reverse is true. John speaks to these Jews, who already had a baptism they practiced, by plunging proselytes in water, telling them, "I baptize you (*en*) in water." He baptized Jesus in Jordan.

This language would indicate to these Jews nothing else than just such a practice as they had in proselyte baptism—a plunging in water.

We would notice further, that Lightfoot says: "The baptism of John, the cleansing from defilement, as well as proselyte baptism, was performed by plunging the body in water." This is admitting three of our main arguments, and that, too, by one of the greatest Pedobaptists of the world.

Let us hear Dr. Clark again on Matthew xx, 22. He says: "Baptism among the Jews, as it was performed in the coldest weather and the persons were kept under water some time, was used not only to express death, but the most cruel kind of death."

These two witnesses, of the very highest authority, testify that proselyte baptism was by plunging, and

that these Jewish baptisms and washings were done by putting themselves under the water. Such being the fact, the true meaning and idea of baptism in that day, beyond all reasonable doubt, was immersion, or dipping the whole body in water.

Our twelfth argument is drawn from the fact that the lexicographers, classic Greeks, as well as the Jews, who used the Greek language, understood the term *baptizo* to mean first and primarily to dip, to immerse, to plunge.

We will give a few of the many lexicons to prove this argument:

Parkhurst — *Baptizo* — To dip, immerse, plunge, in water.

Donegan — *Baptizo* — To immerse repeatedly into a liquid, to submerge, to sink, also to plunge, also to cleanse, to wash.

Stephanus — *Baptizo* — To dip, immerse as we immerse things for the purpose of cleaning or washing, to merge, submerge, to cover with water, to cleanse, to wash.

Stokius — *Baptizo* — Generally and by the force of the word indicates the idea of simply dipping and diving. but properly it means to dip or immerse in water. *Baptisma* generally denotes immersion and dying; but by the innate force of the term it properly imports immersion or the dipping of a thing in water, that it may be washed or cleansed. The word is transferred to denote the first sacrament of the New Testament, which they call the sacrament of initiation, viz: baptism, in which sacrament those to be baptized were anciently immersed in water, as nowadays they are only sprinkled with water.

We have given a few lexicons. The number might be greatly increased, but these are enough to show that the lexicons give the first and primary meaning of *baptizo*, to dip or immerse in water, though it, like

nearly all words, is used in a figurative sense. Then it would imply overwhelming or plunging, but the radical meaning of the word is not lost in the metaphorical use of it.

There has been quite a number of the classics given by Stuart, Carson, Campbell and others, and in effect their testimony is about the same as the lexicons, showing the radical meaning of *bapto* and *baptizo* to be the same. But in their use and application there is some difference. *Bapto* is never used to denote the ordinance of baptism, and *baptizo* never used as signifying to die. In the classics *baptizo* is sometimes applied to things as sinking to the bottom or sinking down to rise no more; but that is no reason, as some have argued, that dipping in Christian baptism can not be founded upon it, for when it is used to denote the ordinance it can not have that meaning. Neither is the sinking to the bottom nor the staying under any part of its meaning, for these ideas must be expressed by other words constructed with it. *Baptizo* is used in the classics as applying to things that do sink and rise again, as "thou mayest be dipped (*baptizo*), O bladder, but thou art not fated to sink." This shows that there is nothing belonging to the innate force of the word, which sinks to the bottom, or sinks not to rise again. We might give a long list of the classics here, but as our work is only purposed for the common reader, we presume it unnecessary, and refer those who wish to search in that direction to Campbell, Stuart and Carson.

Our thirteenth argument is drawn from the fact that the greatest, most learned theologians and reformers of the Christian era give dip and immerse as the proper and primary meaning of *baptizo*.

To prove the truth of this argument, we will refer

to a few of the greatest reformers and linguists of modern times.

Professor Stuart, of the Andover Theological School: "*Bapto, baptizo*, mean to dip, plunge, or immerse into any liquid. All lexicographers and critics of any note are agreed in this." Bib. Repos., 1833; p. 298.

John Calvin: "The word *baptizo* signifies *immerse*, and it is certain that the rite of immersion was observed by the ancient church. The word *baptizo* signifies *immerse*." Chrystal, p. 40.

Martin Luther: "*Taufen*, the German for *baptizo*, in Greek signifies *baptismos*, in Latin *mersio*, that is, when we dip something into the water and it closes over it. And although in many places it is no more customary to dip children entirely in the water, yet it would be proper, according to the meaning of the word baptism, to sink the child entirely in the water." Chrystal, p. 39.

Dr. Chalmers: "The original meaning of the word baptism is *immersion*."

Dr. George Campbell: "The word *baptizo*, both in sacred and classic authors signifies *to dip, to plunge, to immerse*."

Dr. Knapp: "*Baptism*, from *baptizen*, which properly signifies, like the German *taufen*, to dip in, to wash by immersion."

G. J. Vosius: "That the apostles immersed whom they baptized there is no doubt, and that the ancient church followed their example."

Dr. Wall: "This (immersion) is so plain and clear by an infinite number of passages that, as one can but pity the weak endeavors of such Pedobaptists as would maintain the negative of it, so we ought to disown and show a dislike to the *profane scoffs*, which some people give to the English Anti-Pedobaptist (Baptist) merely for the use of dipping, when it was in all probability the way by which our blessed

Savior, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest one says. The customs of the Christians in the near succeeding times (to the apostles) being more largely and particularly delivered in books, is known to have been generally or ordinarily a total immersion."

Moshier—*Baptism in the First Century*: "The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for the purpose, and was performed by *immersion* of the whole body in the baptismal font."

We have here given a few only of the great number of ecclesiastical historians and writers who testify that the original meaning and practice, as they understand it, was by immersion. When we have the testimony of such men as these as to the matter of fact that *baptizo* means to immerse, and that the primitive church practiced it, and that it is beyond all doubt a valid and scriptural baptism, the proper course for us to pursue is certainly plain—adopt that practice which all admit is entirely safe: "Go down into the water," "be buried in baptism," "come up out of the water," has a cloud of witnesses to prove its eternal safety. They come from the Old Testament and the New, and from a host of the most learned and great men of the Christian era.

Our fourteenth argument is drawn from the fact that the Christian fathers living immediately after the apostles, who used the Greek language as their native tongue, understood the rite of baptism to be by immersion.

The epistle of Barnabas, thought by some to be the Barnabas of whom Paul frequently speaks, certain

it is that he lived at a very early period, says: "Blessed are they who, putting their trust in Christ, descend into the water. We go down into the water full of sins and pollutions, but we come up again bringing forth fruit, having in our hearts the fear and hope which is in Jesus by the Spirit."—Wake's Apostolic Fathers, pages 172, 173.

Hermas: "I have even now heard from certain teachers that there is no other repentance beside that of baptism: when we go down into the water and receive forgiveness of our sins, and that after that we must sin no more, but live in purity."—Ibid. 258.

Justin Martyr: "I will also relate the manner in which we dedicate ourselves to God when we have been made new through Christ, lest if we omit this we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true and undertake to be able to live accordingly, are instructed to pray, and to entreat God with fasting for the remission of their sins that are passed, we praying and fasting with them. Then they are brought by us where there is water and are regenerated in the same manner in which we ourselves were regenerated. For in the name of God the Father and Lord of the Universe, and of our Savior Jesus Christ, and of the Holy Spirit, they receive the washing with water (*en to udati*) in the water.

Professor Stuart says on the above passage: "I am persuaded that this passage as a whole most naturally refers to immersion. For why on any other grounds should the convert who was to be initiated go out to the place where there is water? There could be no need of this if mere sprinkling or partial affusion only was customary in the time of Justin.—Chrystal, page 60.

We quote from Quinter in his debate with Snider: Gregory Nazianzen: "We are buried with Christ

by baptism that we may also rise again with him ; we descend with him that we may also be lifted up with him ; we ascend with him that we may also be glorified with him."

Basil: *En trisi tois Katadusesi*, etc. "By three immersions the great mystery of baptism is accomplished."

Ambrose: "Thou wast asked: Dost thou believe in God the Father, Almighty? Thou saidst: *I do believe*—and wast immersed, that is thou wast buried. Thou wast again asked: Dost thou believe on our Lord Jesus Christ and his crucifixion? Thou saidst: *I believe*; and wast immersed again, and so wast buried with Christ."

Cyril of Jerusalem: "As he *ho endanon en tois udasi*, who is plunged in the water and baptized is encompassed by the water on every side, so they that are baptized by the Spirit are also wholly covered all over."

Chrysostom: "To be baptized (*kai kataduesthai*) and plunged, and then to emerge or rise again, is a symbol of our descent into the grave and of our ascent out of it; and, therefore, Paul calls baptism a burial."—Campbell on Baptism, page 182.

The point in this argument on which we rely to prove our position, is that these Greek fathers must have understood their own language better than any one else could be expected to understand it, especially at this age of the world. If these Greek fathers did not properly understand the meaning of *baptizo* as used in the sacred scriptures, we think it not possible for man to know. They, living so near the apostolic age, and using the same language in which the gospel was written, and preaching in the same churches that were organized in the days of the apostles; and when we take into consideration that many of these Greek fathers were men of great learning, like Clement of Alexandria, Tertullian,

Basil, Chrysostom, Ambrose, and many others, some of these living, like Clement, only about fifty years after the death of the last apostle, and he being the principal in a High School at Alexandria, probably the first Christian seminary in the world, he being a native Greek; with all these advantages he must have known what the apostolic practice was, and he, as well as Tertullian, tells us that the practice of their day was *trine* immersion. To show you how much weight this argument ought to have in deciding this important question we will give the opinion of a few very eminent men concerning these Greek fathers:

Professor Stuart, a very eminent Presbyterian, says: "That the Greek fathers and the Latin ones who were familiar with the Greek, understood the usual import of the word *baptizo*, would hardly seem to be capable of a denial; that they might be confirmed in their view of the import of this word by common usage among the Greek classic authors, we have seen in the first part of this dissertation."—Stuart's Bib. Repository, p. 662.

Dr. Clark's observations at the end of Ephesians: "The question I mean is this: In what sense were these passages understood by the fathers of the Greek church? As they lived nearer to the primitive times of Christianity than we do, we must allow that they were at least as competent as ourselves to pass judgment on any subject of theological discussion, but in the case now before us, their authority must be vastly greater. In addition to the circumstance of the Greek being their native tongue, some of them were men of very extensive learning and of distinguished skill and philological researches. They must, therefore, have had a more accurate perception than the most learned among us can pretend to of the precise application of every rule in syntax, the exact meaning of the minutest particle, and the determinate effect of the slightest inflection in the language."

Here Dr. Clark justly gives great weight to the testimony of these Greek fathers on the true and critical meaning of the Greek language. Clark then refers to Chrysostom and Basil, two of the fathers to whom we refer, as testifying in favor of immersion. He says they had a more accurate perception of these philological questions than the most learned among us can pretend to. But when we consider further, that these Greek fathers, without any exception, without a single dissenting voice, all contend for immersion as the primitive and apostolic practice, it gives this argument all the weight and authority that can be vested in human testimony, and it approaches through these holy fathers the nearest it is possible for us to get to the inspired apostles. It is not only the early history of the church, but the history of baptism, by those who used the Greek as their native language, by those who knew the practice of the apostles as well as we now know what our fathers did in the revolutionary war, for they lived as near, and some of them even nearer, the apostolic age than we do to the days of the revolution; and when we consider that baptism was one of the most important practices of the church, a matter so prominent that it would more likely than any other be fully understood, and that they on that point unanimously agree that immersion was of divine authority. So unanimous were they, that Monulus, who lived a little over one hundred years after the apostolic age, standing in a council of eighty-seven bishops, held by Greeks in their native tongue, the very language in which the apostles spoke and wrote, said that trine immersion had always been with the church, and there was not among the eighty-seven bishops one dissenting voice. This council, so near the primitive church, certainly did know what the rite of baptism was.

Our fifteenth argument is drawn from the fact that

sprinkling or affusion was not established into the church until about the middle of the third century.

In the investigation of this argument we will first bring up the origin or introduction of sprinkling. About the year A. D. 225, Magnus asked Cyprian, Bishop of Carthage, whether persons sprinkled are properly to be esteemed Christians. Cyprian replies: "You have, moreover, my dearest son, asked my opinion of those who receive the grace of God in time of sickness, whether they are properly to be esteemed as Christians, because they are not washed, but only sprinkled with the saving water, in which particular I would by no means be understood as taking upon me to judge for others, or to restrain them from the free use of their own judgment, or from acting according to it. But, indeed, as far as my slender abilities enable me to conceive of this opinion, I can not apprehend how the blessings of heaven should descend maimed and imperfect, nor how they should suffer any diminution or abatement where in the reception of them neither giver nor receiver are at all deficient in their faith. For it is not in the matters of salvation as in common washings where you would cleanse your body from dirt and nastiness, and where in order to it you must be furnished with bathing vessels and saltpetre and other necessary helps to make you clean, whereas the washing of a believing breast and the purifying of his mind by faith are two very different things and prepared in two different ways. In cases of necessity God will dispense with divers things, and will confer upon believers in a more compendious way all the benefits of his saving sacraments. * * * Or if any one is persuaded that men in such circumstances have really nothing conferred upon them, because they are only sprinkled with baptismal water, and that all which is done for them in that way is without effect, let thine run no further risk, and therefore if they re-

cover let them even be baptized."—Cyprian's Works, p. 218.

Mr. Rice, in his debate with Mr. Campbell, on page 134, brings forward this matter where Cyprian, in council with sixty-six bishops, decides that sprinkling or affusion is valid when sick persons, on account of necessity, have the baptismal water sprinkled or poured on them.

The point worthy of note in these historic facts, and the point in this argument, is the practice of sprinkling water on sick persons for baptism was not considered valid until it was made so by the decision of these bishops. This is evidence very clear that sprinkling required the decree of councils, and its validity depended on the decision of these bishops. which makes it evident that affusion was not considered as valid from the beginning, for if it were there would be no need of the council deciding upon it and making it valid. Now, if a case of gospel baptism by immersion in water had been so much doubted that it had to be brought before a council of bishops to have their decision to establish it as a valid practice, it would be conclusive evidence that it was not the settled practice of the church before that time. But such is not the case with gospel immersion. It never was brought before the council of bishops in the ancient church to get their sanction, in order to establish it as a practice of the church. And as it never was called in question or doubt, and never required the sanction of any council in any age, we have no reason to doubt it, but must accept it as a valid practice from the beginning, founded on the divine authority of the apostles.

But not so with affusion. When we first find it in the ancient church, in the third century, doubts about its validity even in cases of sickness were so great that those who practiced it and those on whom it was practiced were not content in their own minds about

it, and they brought it before the bishops and obtained a decision in its favor on this principle, as Cyprian says: "In cases of necessity God will dispense with divers things." Their judgment in favor of sprinkling was founded on what God would dispense with in cases of necessity, which is an admission that sprinkling was not commanded of God, for if it was God would not have to dispense with his law or anything else to accept those who had been sprinkled. These doubts concerning sprinkling did not end when these bishops gave such a decision in its favor; the practice has ever been in dispute and doubt from that time down to the present. The decisions of these bishops in favor of sprinkling in cases of sickness and necessity can not by any fair reasoning be an argument in favor of sprinkling well persons, as is the practice at present. The present practice of sprinkling persons in health is for its origin founded on the decisions of Popes at a much later period. Of that point we wish to speak more fully when we are done with these ancient councils.

We will here refer to the language of Eusebius, the father of ecclesiastical history. He says: "Novatius, being relieved thereof by the exorcist, fell into a grievous distemper, and it being supposed that he would die immediately, he received *baptism*, being sprinkled* with water on the bed whereon he lay, if that can be termed baptism. Neither when he had escaped that sickness did he afterwards receive the other things which the canon of the church enjoine should be received, nor was he sealed by the bishop's

*This word *perichutheis* Rufinus very well renders *perfusus*, *besprinkled*, for people who were sick and were baptized in their beds could not be dipped in water by the priest, but were sprinkled with water by him. This baptism was thought imperfect, and not solemn, for several reasons. Also, they who were thus baptized were called ever afterwards *clinici*, and by the twelfth canon of the Council of Neocesarea these *clinici* were prohibited the priesthood. *Eusebius*." We quote from Campbell on Baptism, p. 189.

imposition of hands, which, if he never received how did he receive the Holy Ghost."

This language of Eusebius shows that the early councils which sanctioned affusion were filled with doubt; that they did not make it equal with immersion, but decided that they who were thus baptized could not hold the office of the priesthood. We see then when sprinkling was first sanctioned in the church it was not considered fully sufficient, but so imperfect that they rejected from the highest offices in the church those who had been sprinkled.

We will now give some further account of the progress of sprinkling, and the time when it was decided to sprinkle the water of baptism upon persons in health.

From the *Edinburg Cyclopaedia*: "The first law for sprinkling was obtained in the following manner: Pope Stephen II fled to Pepin, who a short time before had usurped the crown of France. Whilst he remained there the Monks of Cressy, in Brittany, consulted him whether in case of necessity baptism poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed, which, however, some Catholics deny, yet pouring or sprinkling was admitted only in *cases of necessity*. It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation, about the middle of the sixteenth century. From Scotland it made its way into England in the reign of Elizabeth, but was not authorized in the Established Church."—Campbell on Baptism, p. 189.

The history of the introduction of sprinkling and pouring in the church, which we have here given, is a very strong and plain argument against its being founded on divine authority, showing that affusion

was introduced and supported by the decrees of Popes and the decisions of councils. For the first thirteen hundred years it was only decreed in favor of sick persons. After that, in the fourteenth century, it was decreed in the Roman Catholic Church, that it should be administered to persons in health. It then gradually spread over a large portion of the Western church, and after the decline of Popery it was introduced into some of the Protestant churches.

How very different the history of immersion; it reaches back to the apostolic age, where we first find it spoken of by the Greek fathers, Barnabas, Hermes, Clement of Alexandria, and Justin Martyr. They speak of immersion, but there is no council of bishops called upon to decide that it is valid. There is no doubt ever expressed about it. Its validity was never called in question by any man, learned or unlearned. The divine authority of the apostles is the only sanction it ever needed. There is the decree, the decision that established it in the church from the beginning. On this subject of baptism we want authority which goes back beyond all the councils of bishops and Popes to a practice which stands upon a foundation not laid in human authority nor introduced by human councils—a practice which was observed in the early ages of the church, and was received everywhere without a single doubt in the mind of any Christian.

Our sixteenth argument is drawn from the fact that all the learned and eminent theologians and reformers of former ages, and all denominations of any note admit immersion to be valid baptism, while there have been many learned and great men, and very numerous churches, from the apostles down till the present time, denying the validity of sprinkling and pouring.

This argument brings before the mind a very solemn

and important question that we must decide. On one side the validity of immersion; on the other, the validity of affusion. What, then, are the facts concerning immersion; these we want to know, then we can determine what is the proper course for us to pursue. First, then, who denies the validity of immersion? No man of any note in ancient or modern times of whom we have any knowledge. The Greek church, from the beginning down to now, practice immersion. The Romish church not only admits the validity of immersion, but that it was the original practice. The Episcopal church admits that this was the primitive practice. The Methodist church has indorsed immersion as valid baptism in her creed and standard works from its commencement down to now. The great historians, John L. Mosheim, Neander and Wall, and many others, admit the validity of immersion. There is no better authenticated fact in history than that immersion, from the beginning down to the present time, in all ages and in all countries, has ever been accepted as Christian baptism. Luther, Calvin, Wesley, McKnight, Chalmers, and Stuart, with hundreds of others, great reformers, critics, commentators, historians and translators, have left on record their admission in some form or other that immersion was valid baptism and practiced from the beginning.

The validity of immersion always has stood unquestioned by any man of learning and authority. The whole Christian world sanctions immersion as valid baptism. With it, the minds of all are satisfied. Living or dying, they feel that so far as baptism is concerned they are beyond all doubt safe for time and eternity, relying on a baptism unquestioned and unquestionable.

But not so on the other hand with those who have been baptized by sprinkling or pouring. It has ever been in doubt and dispute from its first record in the history of the church down to our time. On that

side there is uncertainty and doubt hanging on the practice, and over the consciences of many sincere persons, when they look at the facts concerning baptism. It is enough to unsettle their consciences when they see these holy men of God go to *the river* to baptize, go to where there is *much water*, go to a *certain water*, go *down into the water*, and be *buried in baptism*. No wonder that the tender consciences of many sincere persons have been disturbed when they see these bright examples of holy men, and then think of their being sprinkled in the house with only a few drops of water; and they are again disturbed when they read that the Christians in the apostles' day had their *bodies washed* with pure water, and think how far from that is the sprinkling of a few drops of water on the head. Then, again, when they look the whole Bible over for a passage where God commanded the simple element of water unmixed with blood or ashes to be sprinkled on any man for any purpose, and find it not from Genesis to Revelations, then think that they have practiced a thing for which there is no example of any inspired man in the Old Testament or the New where *the simple element of water* was ever *sprinkled* or *poured* on any man, woman, or child for religious purpose.

Again, when they see it first introduced into the church in the third century, it was so doubted that it had to be brought before the Council of Bishops and get their authority to establish it in the church, it is not strange that many who have been baptized by affusion have become concerned about the matter when they come to change worlds and desire baptism by immersion because it, beyond all doubt, is acceptable with God.

The truth in this argument may be represented in this way: A man is taken dangerously sick; without relief he soon must die; he sends for the best physicians that can be had; they soon come to con-

sult over him ; they tell him he must die soon if not relieved, but they are divided as to what shall be done for him ; there are two remedies proposed, and the physicians differ about which of the two shall be used, and he will have to decide that matter for himself ; he must say now which he will take, for in a few hours it may be too late ; the poor, suffering man sees his danger, and asks what the two remedies are ; they tell him one is a compound, it is easy to administer, and costs but little. Some of the physicians tell him they never gave it ; they never believed it a safe remedy ; at most, it is doubtful ; he may take it and then die, and many of the greatest physicians in the world consider it unsafe and dangerous in a case like his. But he asks, What is the other remedy ? They tell him it is not a compound, but it is a little more trouble sometimes to administer, but it is a sure remedy. All the physicians in the world of any note say it is a certain cure. All the medical authorities say it is a certain remedy. He asks, Is there any doubt about it saving my life ? They tell him not a shadow of doubt. He asks, Why, then, do you not give me that remedy which all are certain will cure me ? They tell him there are some of the physicians who want to give him the doubtful remedy, which is considered by a great many as no remedy at all.

Now, which remedy would wisdom say this poor man should take ? No need to hesitate one moment in such a case. All of us would say take the certain remedy.

This is a fair picture of the issue made by this argument—the certainty and truth of immersion as compared with affusion. There is no good reason, neither can there can be, for a man choosing the doubtful side of this question. Take that side where there is no doubt ; be immersed in baptism in the name of the Father and of the Son and of the Holy Spirit,

then when you come to change worlds you may look back with confidence to the solid foundation on which your obedience stands. The Jewish bathings and washings of the whole body in water prove you are safe there. The going down into the water, like Jesus in Jordan, like Philip and the eunuch went down into the water, prove again your safety there. Having your body washed with pure water, like the Christians in the days of the apostles, proves again that you are safe still ; and that you were buried in baptism like the holy apostle said he was, comes in with a cloud of witnesses to prove your eternal safety. Then, again, when you consider there is not one word in the Bible from Genesis to Revelations against your immersion ; not one precept, example, intimation of any inspired man against you ; nothing in heaven or earth to shake the solid foundation on which your obedience is rested, your conscience may well be easy and your mind satisfied so far as baptism is concerned.

REPLY ON IMMERSION.

WE will now give as well as we can the arguments brought against immersion, and also the arguments brought to prove sprinkling and pouring. In giving these arguments we will arrange them in the order that they have generally been offered, though it will be difficult to follow the arguments offered in the discussion in Virginia, for two reasons :

First—My opponent had no order in presenting them ; neither did he have them numbered.

Second—He would not affirm anything squarely. He seemed afraid to take any position for himself or to bring any arguments in favor of affusion, claiming that as he was in the negative all the proof rested on the other side, and he was not bound to prove anything. That course he followed so closely that he only incidentally referred to any arguments to prove sprinkling and pouring. This we think is evidence of weakness on the part of himself and his cause ; and it also makes it more difficult to give the arguments he presented, but we will do that as well as we can ; and as other men have done better than he in defending and proving affusion, we will give their arguments also, that the cause of affusion may be presented in all its force.

The first argument was drawn from the position that neither the scriptures nor the term *baptizo* teaches any specific mode of baptism ; and from the argument it is contended that any mode will do.

The argument brought to prove that immersion is not taught in the scriptures or proven by the word *baptizo* is an assumption; and to sustain this argument it is contended that the secondary and figurative meaning of *baptizo* shall be taken as the proper and scripture meaning of the word. Then the lexicons and classics are referred to for the purpose of showing that the term *baptizo* is sometimes used where immersion or dipping is not the sense of the word. This position we might admit without affecting in the least the argument founded on the primary meaning of *baptizo*. It is a settled fact by all the lexicons that have given the primary and secondary meaning of the word that it is sometimes used tropically. Greenfield, Donegan, Lidell and Scott all give the literal and primary meaning of *baptizo*, to dip, to immerse, to plunge. A. Campbell and others have given more than a dozen lexicons to the same effect. Upon that primary meaning we build our argument.

A number of the lexicons give a secondary meaning of the word *baptizo*. Such as to wash, to cleanse, to moisten, etc. Our opponents found this argument on the secondary meaning of the word. But these secondary meanings do not fully complete or make the argument. It is made in this way. The washing, cleansing and purifying may be done by sprinkling or pouring. This is a fair representation of the argument. First, they take the secondary meaning. Second, they infer that we may wash, cleanse, purify, by sprinkling or pouring.

We have now given this argument so that its force may be clearly seen, and we would observe that it in the first place is an inference drawn against reason, for it is not reasonable that a person would wash for the purpose of cleansing or purifying by any other mode than in water, as the Jews were commanded to wash their cups, pots, brazen vessels, etc., by putting them into water. See Leviticus xi, 32: * *

“Whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done, it must be put into water, and it shall be unclean until even, so it shall be cleansed.” So you can see the inference that to sprinkle or pour the common element of water for the purpose of cleansing or washing is an inference against scripture as well as reason, but still worse, if possible, for such an inference to be made when there can not a single case, a single passage in the whole Bible be found where the simple element of water was ever sprinkled or poured for any legal or moral cleansing, or for any religious or ceremonial purpose. Since, then, such a thing is not found in the Word of God we see that our opponents are not only driven from the primary meaning of the word, but also from the Bible, before they can get any foundation for the inference on which they base this argument.

But another point in regard to this argument, of very grave importance, is this, if we throw away the literal and primary meaning of words in a matter of law or command, and adopt the secondary or tropical meaning, we destroy, ruin, overturn all safe and sound principles of interpretation. If the secondary and figurative meaning of words is to determine the meaning of law, there is no certainty, no definite meaning in any word, for they all have secondary or figurative meaning.

To show the unreasonable and dangerous ground taken in this argument when it assumes the uncertainty of these secondary meanings, let us take the term drink. It is used in reference to another ordinance, where we are commanded to drink the cup of communion, to drink the blood of Christ. All know what the literal and primary meaning of the word drink is. Webster says, to swallow, as liquids, to receive as a fluid into the stomach; to imbibe, as to drink milk or water. This literal primary meaning is

proper in the observance of this ordinance. But now let us adopt the reasoning of our opponents and draw an argument from the secondary or figurative meaning of the term by which this ordinance is given. Take the secondary meanings of the word drink and contend that they shall govern the observance of that ordinance. Webster says: To take in, to receive within one through the senses, to hear, to see. Let us adopt the logic of our opponents, and argue that this secondary meaning proves that drink does not express specific action, but may be done by hearing and seeing, and we will apply this meaning to the ordinance. We will see it and hear it commanded, and as that is a secondary meaning of drink, we will take the cup of communion in that way. And have we not a right to drink the cup of communion according to the secondary meaning of the word drink, by seeing and hearing, as well as our opponents have to baptize according to a secondary or figurative meaning of *baptizo*? The argument is just as good in the one case as it is in the other. Or let us take another secondary meaning of drink, to *inhale*. Here one of the meanings of drink is to *inhale*. Let the primary meaning be thrown away and this secondary meaning, to inhale, be adopted in this ordinance, then you will have the reasoning of our opponents on this point. How unfounded, unsupportable the idea of placing these secondary meanings above or on an equality with the primary meaning of God's word in giving these commands. Making to hear, to see, to inhale, proper meanings of drink; or to make to moisten, to wet, to smear, to wash by sprinkling, proper meanings of *baptizo*, is as wrong in the one case as the other, for they would both change, subvert an ordinance of the gospel, upon the same principle of secondary meanings, which would be ruinous in any law or command. Almost every important word like drink or baptize, has been used in a figurative or sec-

ondary sense. Take the word run, though it has a primary and specific meaning, yet its secondary or figurative meanings are almost innumerable; but however numerous they may be, they never supplant or destroy the primary meaning. And the only way to get the truth out of the secondary and figurative meaning of these words is to retain as far as possible the idea given in their primary meaning, and never depart from it unless there is a plain necessity for so doing.

The second argument is like the one we have just noticed. It is that the preposition (*en*) in does not mean in when it is constructed with *baptizo*—as in Matthew iii, 11. *Baptizo umas en udati* does not mean to baptize in water, but to baptize with water. Further, that *en* before the dative singular signifies instrumentality, and means the water should be used in the ordinance by sprinkling or pouring it on the person to be baptized.

This argument is like the other; it ignores the primary meaning of the Greek preposition in, and adopts a secondary or figurative meaning. Bullion's Greek Grammar, page 259, gives the primary meaning of *en* when used with the dative, as in, (in a multitude) among, as *en to potamo*, in the river. He gives the preposition *sun*, which primarily means with, and also governs the dative; and the meaning of the dative is that *with* which, or as that *to*, or *for* which something is done, showing that the dative does not necessarily imply instrumentality. But if it even did, there would then be nothing in the argument to prove sprinkling. For we card and spin wool with machinery, by putting the wool into the machinery; we color the wool with dye, but we put the wool in the dye to color it. We thrash our grain with a machine, but we put the grain in the machine. So it is clearly to be seen by the simplest illustrations that there is no

proof in the argument even if we admit the premise, but we deny the whole premise and translation of the preposition *en* by the word with, for it is setting aside the primary meaning when there is no necessity for it. I have taken the pains to count the number of times the Greek preposition *en* occurs in the four evangelists. It is about eight hundred and forty times, and in all that number it is only about twenty-five times rendered *with* in the common version, and most of them where it is constructed with baptism, which shows that the translators in giving the meaning of the Greek *en* deviated from the primary meaning for a purpose, and that was to in some sort give a rendering that would admit affusion, even if it failed to be any evidence of it. When an argument is thus founded on an exception of twenty-five only against eight hundred it is good evidence that the argument will only mislead, misteach those who put their confidence in it.

The Greek *en* has just about the same meaning the English preposition *in* has; *en udati* simply means *in water*. And this same principle of reasoning away the literal meaning of the English *in* has been resorted to for the purpose of getting some secondary meanings, such as at, or by, or to, and apply them to the word *in*. This is done to evade the force of such language as baptized in the river Jordan, and baptized in Jordan, where it can not be rendered with and say baptized with Jordan, or with the river of Jordan. Consequently the primary meaning of *in* must be got rid of, and the secondary substituted in its stead, saying at Jordan, or near by Jordan.

The error of taking these secondary meanings in a matter of law or command may be easily seen. For illustration, the law says for certain crimes a man shall be put in jail, in the penitentiary, but we take the secondary meaning and only put him to, or at, or near by the prison. Or we, in the interpretation of

scripture, apply it to other passages and say, the wicked shall not be in hell, only at, or close by it; the righteous will not be in heaven, only near by, or at heaven, because that is a secondary meaning of in. Upon the same principle we may say, Daniel was not in the den of lions, only near by it; the three Hebrew children were not in the fiery furnace, only close by it. Thus you can see, by adopting the arguments here made, we would overturn the truth of the Bible and common sense in every principle of interpreting language.

The third argument brought against immersion is similar to the others. It is that *into* does not mean in or within, only to or near by.

This argument is attempted to be sustained by referring to passages where the Greek preposition *eis* is rendered to. As this word is used in some very important passages on the subject of baptism, we must notice it a little further. In the case of Philip and the eunuch they both *went down into the water*. Here *eis* is constructed with the verb *katabaino*; and *katabaino eis to udor* are the words that take them down into the water. The question for us to now settle is whether these two words constructed together clearly mean that they went into the water, or only went to it. These two words, *katabaino* and *eis*, occur together eleven times in the New Testament, and we affirm the sense in every single instance is into, not at, or near by, in any case. Though our translators have in some instances rendered *eis* by, to, when it is constructed with *katabaino*, yet that is not the meaning in any case. Let us look at some of the passages where it is rendered to: "They went down to Troas." "He went down to Antioch." "He went down unto Ceserea." "This man went down to his house." From such passages it is contended that *eis*, which is rendered to, means at, or to, and

not into. But in every case the sense is into. They went down to Troas means they went into Troas, not to the boundary line of it, and stopped before they entered the city. It is the same in the others. He went down to Antioch means he went into Antioch, not to the boundary and stopped without entering the city. The argument is like this: We say we went to Virginia, we went down to Cincinnati—the meaning is we went into Virginia, and into Cincinnati. Such is evidently the meaning of *eis* in all these eleven cases where it is constructed with *katabaino*. In Romans x, 7: “Who shall *go down into hell*,”—*katabesetai eis abusan*. If these words will take a man down into hell, why will they not take him down into the water? We have referred to a number of passages because of the importance of such passages; and we see no chance for any other meaning in the bounds of reason or fairness than that *katabaino eis* would take them down into the water.

But there is another method of looking into this case that is equally conclusive. They went up out of the water. Now, if it can be shown that they went up out of the water, it is conclusive evidence that they were in it. The words used by the evangelist are *anebesan ek tau udatos*. If these words mean they went up out of the water, then it is proven in two ways that they went down into the water to perform the ordinance of baptism. Here *anabaino* is constructed with *ek*, and in every passage where these two words are used together, the sense is that they came out of, not from. Take Revelations xiii, 1. John says: “I saw a beast (*ek tes Thallosses anabainau*) coming up out of the sea.” Eleventh verse: “I saw another beast (*anabainau ek tes gees*) coming up out of the earth.” Other passages might be noted, but these are enough to show the true sense of the language to be that they went up out of the

water, thus making it evident that they went down into the water.

But, further, if we would admit that they went up from the water, that would not then be proof that they were not in the water, because we often say we came from the city, when we came out of it; or we came from Pennsylvania, when the meaning is we came out of the State, not merely from the boundary of it. So we see if the very thing for which this argument contends was ever granted, it would not then be proof against immersion.

Before we leave this scripture we will allude to another point made by our opponents, that is, they say if the going down into the water constitutes the baptism, then both Philip and the eunuch were baptized, for they both went down into the water. This reasoning misrepresents the facts, consequently proves nothing so far as argument is concerned. The truth is there are three actions. First, they go down into the water. Second, Philip baptized him. Third, they came up out of the water. Thus we learn by the example of inspired men how we shall do when we administer the ordinance according to the divine precept. Take the candidate down into the water, then we are at the proper place to administer the ordinance as given by divine example. Then let us ask the question how we shall baptize him? Our opponent will answer, you must sprinkle him; ask another and he says, you must pour the water on him. But ask the apostle Paul how we shall baptize him, and the answer is, he must be buried and raised up again. Then the way of baptism is clear as the sun, and every step in it taken on divine authority, and every shadow of doubt removed when the primary meaning of these words is accepted as the foundation of our practice.

The fourth argument offered against immersion is

founded on the language that John baptized in the wilderness, and that he baptized in Bethabara beyond Jordan. The ground taken is, as there is no water spoken of in these places, therefore there can be no immersion.

This argument is hardly worthy of special notice, only that it has been so often presented. Our opponents surely do not think of their own difficulty in this argument. If there was no water in the wilderness, how could it be sprinkled or poured upon the people. But they suppose "there was enough to sprinkle or pour." Very well, let us suppose a little more, and we can get enough to immerse.

But the truth in regard to this argument only requires that we should say we have proved that John baptized in the river of Jordan and at Ænan because there was much water, and we also proved that they went down into the water to perform the ordinance of baptism. And it is by no means reasonable or necessary that every time baptism is spoken of we should find the same thing—much water in the river, down into the water—used in connection with it. This being once clearly stated, is sufficient to settle that one point, without in every instance repeating the same language, for it is as clearly stated and shown that there was an abundance of water for immersion as it is that water was the element. So it is unreasonable to expect that the element or the abundance of it will be named in every allusion that is made to baptism. The gospel would be a "strange book" if all the particulars of every instance of baptism were repeated at full length every time it is named. But when the element and the abundance of it for immersion is once fully proven by divine authority, it then becomes a settled matter and needs no repetition to make it the positive law of God, but it stands sure and steadfast until our opponents find where some inspired man administers the ordinance with a

few drops of water. Then, and not till then, will there be any necessity for any further proof of much water or baptizing in a river. Upon the principle of reasoning adopted in this argument we might say the apostles did not baptize in the name of the Father and of the Son and of the Holy Spirit, because they tell us of their baptizing persons, but never say anything about baptizing in either of these names, and it would be just as reasonable in us to deny that they did so, and demand the proof of it, as it is in our opponents to deny that there was enough water in the wilderness to baptize by immersion. For the names to be used, the element of water and its abundance, have once been settled by divine authority. And it is an evidence of weakness, if not in the author, in the cause for which he is contending, to demand proof of the abundance of water in every case as it would be to demand proof in every case that they used the three names.

Another point that is enough in itself to overturn this argument is this: The argument assumes that there were three modes of administering this ordinance—one in the river and where there was much water, and the others in the wilderness, where there was but very little water. Then it was immersion in one place and sprinkling and pouring in the other. Now it is certain that Christ was baptized by only one of these ways, not by all three of them, and he who baptizes by all three of these modes is practicing two modes beyond all doubt in which he has not the example of Christ for his foundation. We are sure of this, because the Savior was baptized in Jordan, in the river. He came from “Nazareth and was baptized of John in (*eis*) *Jordancee*.” Then it is certain these baptisms for which our opponents contend out in the wilderness, where they assume there were only a few drops of water, are not the baptism Jesus was baptized with. We think the example of Jesus and

John is enough to overturn all the imaginary affusions in the wilderness, and teach us to know that all these cases of baptism where it is supposed there was not enough water to immerse are only inferences drawn against the plain teaching of inspiration.

There is another point in relation to this argument and all others like it, which is enough to set it aside forever; that is the way the argument is founded. Our opponents assume there are three modes of baptism taught in the scriptures, for they practice or admit the validity of immersion. Then if the scriptures teach immersion, and we all admit they do, for all hold it as valid, where and when and how do they teach it? Simply by "going to the river to much water," by "going down into the water," by being "buried in baptism," wherein they are "raised up again," by having their "bodies washed with pure water." Now, how do the scriptures prove sprinkling or pouring in this argument? By simply saying nothing at all about water; by saying nothing at all about sprinkling or pouring in the wilderness or Bethabara. Then how can these scriptures be an evidence of a thing they say nothing about? They say nothing about affusion, and of course they can not be an evidence of it. There are two ways adopted to find out how they baptized in the wilderness. One is the way we adopt, by going to Christ and John and other inspired men, where they baptize by going to much water, going down into it, and burying and raising up again. That is the one way we ascertain and prove the one baptism of the gospel, and apply that proof to every case of baptism until we find another mode proven to be valid. The other way of ascertaining how they baptized in the wilderness is the one adopted by our opponents. They do not go to Christ and the river Jordan, nor to Philip and the eunuch, nor to Paul and his burying and washing the body in or with water. But where

do they go to get proof that they sprinkled in the wilderness? or by what kind of evidence do they prove the simple element of water when sprinkled or poured on a man is valid baptism? There is no command of God for it. There is no example from Genesis to Revelations of any inspired man even sprinkling or pouring the simple element of water on any person for any religious purpose whatever. Where, then, and how do they get the evidence, proving afusion to be valid? Simply an inference drawn from a supposition. They suppose there was not water in the wilderness enough to immerse, then they infer that there was water enough to sprinkle. Thus it is clear that the evidence drawn from this passage being founded on one supposition and one inference is simply no proof at all. For with one supposition and one inference we can, on the same principle, prove anything the imagination may desire. By such inference we may prove there was no water at all to be used in baptism, for there is nothing said about any being in the wilderness, and we can just as easily suppose there was none used as to suppose there were only a few drops. And one supposition would be as valid and as much proof as the other. Then we might infer from the former supposition that the baptism was without water just as well as to infer from the latter supposition that they baptized by sprinkling. We object and protest against any of these suppositions and inferences proving a valid baptism. That can be done alone by divine precept and example, and we can see nothing reasonable, much less divine, in these suppositions.

The fifth argument brought against immersion is drawn from the three thousand that were added to the church on the day of Pentecost.

There are two positions assumed from this argument. First, the twelve apostles could not im-

merse three thousand in so short a time. Second, that there was not water enough to be found in Jerusalem for their immersion. We will answer these objections separately. To the first, that it would be impossible to immerse so many in so short a time, we answer by making a reasonable calculation of the time and number, which will test the impossibility, if there be any. Peter delivered his discourse at the third hour of the day, that is, about nine o'clock A. M., and there is nothing in the record to show that he was preaching more, if even so much as one hour—that would bring us to ten o'clock. Let us suppose it took two hours to get ready for the baptizing, that would leave us six hours in which to baptize. There were twelve apostles to engage in the work. To divide the three thousand by twelve shows that each would have two hundred and fifty to baptize in the six hours. Now divide the two hundred and fifty by six and we will have a fraction over forty-one per hour for each to baptize. Then where is the great impossibility? It is all gone, for men have exceeded that even by trine immersion.

But that was not all. There were seventy preachers, whom Christ had commissioned and sent out, and where would we expect to find them but among the hundred and twenty, and the whole hundred and twenty, who were filled with the Holy Ghost, could surely find seventy who could assist in administering baptism. That would give us eighty-two to engage in the work. Now divide three thousand by eighty-two and we have only a fraction over thirty-six for each one to baptize in six hours, which would be but little over six per hour. Thus we see a little calculation proves this objection to be a visionary difficulty that vanishes when the light of day shines upon it.

To the second point, that water to immerse three thousand could not be found in Jerusalem. We reply, first, that it is unreasonable to suppose in such a

city as Jerusalem, where all the males of Judea were commanded to assemble three times a year at their feasts, there was not water enough to immerse three thousand. Second, that the scriptures speak of a number of pools in Jerusalem—the Kings' pool, Upper pool, Old pool, Pool of Siloam, Pool of Bethesda, the pool at the sheep market. In connection with these pools read Deut. viii, 7: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valley and hills." These scriptures show the assumption that there was not water in Jerusalem to immerse three thousand is not well founded.

Third, we reply that Josephus, who lived in Jerusalem, and has given a history of it at the period of which we are speaking, says on page 530: "There were, moreover, several groves of trees and long walks through them, with deep canals and cisterns." This evidence of a reliable witness living in Jerusalem at that time is again enough to show that the objection is not well founded.

Fourth, we reply that the condition of the city of Jerusalem at this time proves that in former ages it abounded in pools, cisterns, baths, reservoirs, conduits, that would afford an ample supply of water for immersing almost any number of persons. To prove this we will give the discoveries of the Palestine Exploration Society, which was organized in 1865. This society directed its labors to digging shafts down through the rubbish, caused by the repeated destructions of the city, which has accumulated in places to the depth of eighty and as much as a hundred feet. By digging through this debris, they discover many important facts and relics of the ancient city. We give this as evidence, because it is reliable, and because it is not obtained for sectarian purposes or given by any sectarian bias.

We quote from Captain Warner, as given in the Sacred Biography and History, by Rev. J. W. Harding, D. D., page 643: "After crawling 850 feet along the rock-cut passage leading from Siloam to the Virgin's font," says Captain Warner, "the height of the channel was reduced to one foot and ten inches, and here our troubles began. The water was running with great violence, one foot in height, and we, crawling at full length, were up to our necks in water." On page 644, he says, concerning the excavation at this point: "It was difficult work, being full of hard mud which had to be carried fifty feet through the water of the passage, the men seldom having much more than their heads above the water when removing the soil, and sometimes the water suddenly rises, and there is danger of their being choked." Page 646, he says: "Sometimes the walls of great tanks blocked up further excavations, because of the danger of tapping them. They are not usually filled with water, as in the ancient days, when the vast water system of Jerusalem was in working order." "The great sea, a rock-hewn cistern, under the Temple platform, and probably the largest of all the subterranean chambers in underground Jerusalem, is about 150 feet square, and is calculated to be capable of holding two million gallons of water. The water is very clean and pure, being supplied from the pools of Solomon, which lie about ten miles from the city, a little to the southeast of Bethlehem. There are three immense reservoirs, one below the other, the upper one about 600 feet long by 200 feet broad, and of great depth, and to this day is in good preservation. They are connected by a conduit cut through solid rock with the great sea, which must have been cotemporary with Solomon's Temple. An ample supply of water for the Temple rites was probably the motive for such a gigantic reservoir."—Page 647.

This testimony from the recent explorations of un-

derground Jerusalem proves beyond reasonable doubt the ample supply of water at Jerusalem for the immersion of three thousand persons. We have quoted at some length from the Exploration Society, because it is very interesting to know at this time the great extent of the water system of Jerusalem that lies buried in its ruins, and to see them dug up at this day to stand as witnesses of the truth, proving it perfectly rational and practical for every declaration of holy writ to be true.

The sixth argument brought in favor of affusion is drawn from the baptism of the Holy Spirit, that it was poured out upon the people, and therefore water must be poured on the people in baptism.

This argument is founded on such passages as Acts i, 5: "Ye shall be baptized with the Holy Ghost not many days hence, and I will pour out my Spirit on all flesh." These two are put together to make a witness in favor of affusion. The Holy Spirit was poured out on the day of Pentecost, but the pouring out took place in heaven, and the Spirit came down and filled the house where they were sitting. So when the Spirit filled the whole house all that were in the house were immersed in its influence. The Spirit was first poured out; second, it filled the house so they were immersed in it. Just so have we immersed persons in water which had before been sprinkled or poured down out of the clouds. But because the water was first sprinkled or poured down that does not prove that we baptized by sprinkling, for we immerse in it.

Further, we would observe that when the baptism of the Holy Ghost was promised the Greek preposition *en* was used (*en* the Holy Ghost). All the authorities give in as the literal meaning of *en*, as Bullion in his Greek Grammar says, *en to potamo*, in the river, showing the literal meaning to be that they

should be baptized in the Holy Ghost, which was fully verified on the day of Pentecost, when the house was filled and they were immersed in its influence and power, thus showing the doctrine of immersion to be taught in the baptism of the Holy Spirit.

Then, again, when Jesus says a man must be born of the water and of the Spirit, this language shows the meaning of John when he speaks of being baptized with water and the Spirit. As the Savior shows the baptism of the Spirit to be a birth, it can not mean affusion, but must be immersion to be like the figure.

The seventh argument brought to favor affusion is the baptism of the children of Israel in the cloud and in the sea. 1 Cor. x, 2: "Were all baptized unto Moses in the cloud and in the sea."

In this argument it is assumed that the children of Israel passed through the sea while the cloud was over them. Then it is assumed again that the cloud sprinkled rain down upon them, or the spray of water from the sea was sprinkled upon them. This is all assumed. Then, to prove the assumption, they quote Psalms lxvii, 17: "The clouds poured out water." These clouds spoken of in Psalms poured out water, it is true, but that does not prove that all clouds pour out water, neither does it prove that the cloud which went before Israel poured out water, for it was not a rain cloud. In Psalms "clouds that pour out water" is in the plural, but the definite cloud over Israel is in the singular, and not a word ever said about any water in it. But in Hebrews it is said, xi, 29: "They passed through the Red Sea as by dry land." This shows that all the inference about its raining upon them is without any authority in the word of God. And there is not a bit of evidence that one drop of water ever touched them, "for they went into the midst of the sea upon the dry ground."—Ex. xiv, 22.

But further, "The cloud went from before their faces and stood behind them. And it came between the camp of the Egyptians and the camp of Israel.

* * So that the one came not near the other all the night."—Ex. xiv, 19, 20. So we see the cloud could not pour out rain upon them when they passed through the sea, for it was behind them, not over them. Paul tells us the fathers were under the cloud and passed through the sea. Then the being under the cloud and passing through the sea constituted the baptism in the cloud and in the sea,—a figurative use of the term that neither proves sprinkling nor immersion, yet it is more an indication of the latter than of the former.

The eighth argument brought to prove affusion is drawn from Paul's baptism, Acts xxii, 16: "*Arise and be baptized.*" From this language it is argued that Paul was baptized standing upon his feet, and, therefore, could not be baptized by immersion.

This argument, when rightly looked into, is an evidence of immersion, for the reason that Paul might have been sprinkled where he was, either sitting or lying, but he could not be immersed without rising, for he must go to the water, and to do that he must first rise up. The language then, "arise," indicates that it is the first thing he must do in order to baptism. This manner of speaking of the first thing to be done to indicate the whole to be done, is very common; or to speak of one act that will include all others connected with it, as men are commanded to believe, or to repent, including in either case all other things to be done in order to salvation. So, when Paul is commanded to arise, it is the first thing, and absolutely necessary in order to baptism by immersion, but not by affusion.

But we will let Paul settle this matter himself, as he is undoubtedly a competent witness. Then ask

him to tell how he was baptized. He answers: "*We*" (that pronoun includes himself) "were buried with him by baptism." *Sunetaphceemen* means past action. It, like the verse preceding, Romans iii, is in the past tense: "Were baptized into Jesus Christ." "Were baptized into his death." "Therefore we were buried with him in baptism." And in Colossians ii, 12: "Buried with him in baptism." We now know how Paul says himself with the other Christians of his time were baptized, buried in baptism. Then, when Ananias said to Paul, arise and be baptized, he arose and was "buried with him in baptism." That is enough to settle the question as clearly as an inspired positive witness can settle it, when Paul himself tells us how he was baptized.

The ninth argument brought to prove affusion is drawn from the baptism of the jailor and his family. It is assumed that they were baptized in the house. Then it is inferred that they were baptized by affusion, because it would take less water for that than for immersion.

This argument is given as though persons could not be immersed in a house, and so far as that point is concerned it is not well founded, because there are many persons baptized in houses and by immersion, in the present age. And, then, when it was not uncommon at that age for men to have baths in their houses, it is not evidence of the least weight to infer they were sprinkled just because the text does not say they were immersed, but that is the general foundation for affusion arguments.

But we do not believe there is any evidence that they were baptized in the house. Then let us examine the passage and see what it does say; and let us note the terms *brought* and *took*, as they are the terms that will take the apostles from one place to another. We turn to Acts xvi, 24: "Thrust them into the

inner prison, and made their feet fast in the stocks." Then at midnight the earth quaked, the prison doors were opened, the jailor awakes and sees the doors open.

Verse 29: "Then he called for a light and sprang in, and came trembling and fell down before Paul and Silas." This is the first change of place made by any. The jailor came in to where Paul and Silas were.

Verse 30: "And *brought* them out and said, Sirs, what must I do to be saved." This is the second action, changing the place of location; first, the jailor came in; second, he brought them out.

Verse 32: "And they spoke unto him the word of the Lord, and to all that were in his house." This shows where the second change of place took them to, in the jailor's house, where they spoke the word of the Lord to all that were in his house.

Verse 33: "And he *took* them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." This is the third time they change the place of location. *He took them* somewhere, and as they were in the house, it is only reasonable to conclude that he took them out of it to some other place where there was water to wash their stripes, and to baptize.

Verse 34: "And when he *brought* them into his house." This is the fourth time they change their place of location. *He brought them into his house.* This shows that when he took them to wash their stripes and be baptized, he took them out of the house, for he could not have brought them in unless he had first taken them out. And as the first action after the baptizing was the bringing them into his house, it shows clearly that the baptizing could not have taken place in the house.

To sustain the position that they were baptized in the house, it is said that Paul, in the thirty-seventh

verse, refused to go out of prison privately, therefore it is contended he did not go out the night before. But it should be remembered that Paul was taken out by the jailor, that the jailor *took* and *brought* him wherever he went, showing that he was all the time in the custody of the jailor, and that the law had not yet been violated by them. And we see the case of the jailor is just like a common plain case of immersion. We preach the word of the Lord to the people in the house until they believe, then we take them to where there is water to baptize, and after the baptizing we go into the house. Every step of this baptizing, the speaking the word of the Lord, the taking to the water, the going back to the house, has ever been our plain, scriptural, familiar practice, whenever God blessed us with an opportunity.

The tenth argument brought to prove sprinkling is drawn from Hebrews ix, 10. Paul, when speaking of the carnal ordinances of the Jews, says they "stood in meats and drinks, and divers washings, and carnal ordinances." Here it is affirmed that the Greek word for washings is *baptismos*. Then it is assumed that when Paul speaks of divers washings he means the sprinklings under the law, and calls them *baptismos*, thus proving that sprinkling is baptism.

We think this is giving the argument in its full bearing, and we only need notice the one inference in it to show its weakness; that is this: It is inferred that Paul alludes to the divers sprinklings under the law. Now, as the Jews had divers bathings and washings that were not by affusion, but by going or putting into water, it shows conclusively that there is no ground for such an inference. But when we notice that in Mark vii, 4, this same word *baptismos* is used to denote the washings of cups and pots, and then learn, as shown before from Leviticus, that

the cups and pots were put into the water, it is evidence that Paul, like Mark, used *baptismos* to signify washing by bathing and putting into water. This, to say the least, destroys all the force of the argument.

Now, just go from the tenth to the thirteenth verse and hear Paul again, and see if he uses *baptismos* when he means sprinkle. He says: "For the blood of bulls and of goats, and the ashes of a heifer *sprinkling* the unclean." Does Paul here use the word *baptismos* to denote sprinkling? if he does, he proves this argument of our opponents to be true; if he does not, he proves it to be untrue. Then what word does he use to denote sprinkling? *Rantazansa* from *rantizo*. Now, if Paul by *baptismos* in the tenth verse means sprinklings, what in the name of reason does he mean by *rantazansa* in the thirteenth verse. This makes a square, strong argument from Paul's own words that *baptizo* does not mean sprinkle, nor *rantizo* mean baptize.

The eleventh argument in favor of affusion is drawn from the fact that sprinkling was used in connection with the means of purification among the Jews.

To sustain this argument we are referred to Numbers xix, 18, 19: "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave." Here is sprinkling, it is true, but what is it that is sprinkled? Go one verse further back, to the seventeenth, and we can learn what is to be used in this sprinkling: "And for an unclean person they shall take the ashes of the burnt heifer of the purification for sin, and running water shall be put thereto in a vessel." Now we know what is to be used in this

sprinkling; the hyssop is to be dipped in that water and ashes.

Let us now read the nineteenth verse, and we will have the whole matter before us: "And the clean person shall sprinkle upon the unclean the third day, and on the seventh day; and on the seventh day he shall purify himself and wash his clothes, and bathe himself in water, and shall be clean at even."

Here we learn exactly how sprinkling is connected with purifying the unclean under the law. Notice the water mixed with ashes is the thing to be sprinkled. But when we come to the simple element of water uncompounded, as Paul would call it, pure water, it was not sprinkled, but in it the unclean person was commanded to bathe himself. Then we learn from God's word how they used the ashes of the burnt heifer and how they used the common element of water. If we are going to apply this scripture as an argument to baptism, it will show us precisely how the common element of water is to be used in baptism. And as to using the ashes of the burnt heifer, our opponents do not claim to use that, but they wish to continue the sprinkling without the ashes or the blood. But I insist if the argument proves anything, it proves the sprinkling of ashes mixed with water, not of water alone, for that was never commanded under the Jewish law. If we use water alone, we must use it by bathing in it, for that is just how the command of God says to use it in the Old Testament, as well as the New. The bathing in water under the law, and the Christians having their bodies washed with pure water under the gospel, gives positive, conclusive evidence from both Testaments in favor of baptism by immersion.

The twelfth argument in favor of affusion is drawn from Isaiah lii, 15: "So shall he sprinkle many nations." And from Ezekiel xxxvi, 25: "Then will I

sprinkle clean water upon you, and ye shall be clean."

The passage from Isaiah, "So shall he sprinkle many nations," is explained by the context as applying alone to the blood of Christ as the atonement for sin. Read the fourteenth verse: "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men; so shall he sprinkle many nations." The participle so governs the sense of sprinkle and shows that whatever is done by it, is done by having his visage marred, and his form also, more than the sons of men; having unquestionable allusion to Christ, his death and suffering, and the shedding of his blood, which under the law was the blood of animals sprinkled as a type; and under the gospel it was in this blood, the antetype, sprinkled upon the whole world as an atonement for sin. That is the true meaning of the passage. Not a word about sprinkling water on many nations, but his blood, as an atonement for sin, fulfilling the types of sprinkling blood under the law.

As to the passage in Ezekiel, "Then will I sprinkle clean water upon you, and you shall be clean," it only requires us to read the context to show that it has reference to the Jewish nation alone. Read the twenty-fourth verse: "For I will take you from among the heathen, and gather you out of all countries, and bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean." This shows that the passage has reference to the Jews alone.

Dr. Clark, speaking of this passage, says: "*Then* (at the time of this great restoration) will I sprinkle clean water upon you. The truly cleansing water, *the influence of the Holy Spirit typified by water*, whose property is to cleanse, whiten, purify, refresh, render healthy and fruitful."

And he further says: "I do not ask my readers'

pardon for having considered this most beautiful chapter as relating, not to the restoration from the Babylonish captivity, but to the redemption under the new covenant by Jesus Christ." Thus we see that Dr. Clark applies this chapter to the great restoration of the Jews to "*their own land*," and not to the baptism of the gospel.

In order that this prophecy be an argument for sprinkling in baptism it must be construed into a command for that practice. And as the sprinkling of clean water upon the Jews when they are returned to their own land is something which God says he will do, man has no authority from God to do that until he finds a command given to him. If we could find in the gospel that the apostles baptized, that the prophecy might be fulfilled which was spoken by Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean;" could we find baptism pointing to the prophecy, then we could have some reason to make such an argument; but when there is no such allusion made by the apostles, the whole of the argument is made by inference, unsupported by scripture, for we have not the slightest evidence that baptism is a fulfillment of that prophecy.

TRINE IMMERSION.

WE here offer to the reader our efforts made in defense of Trine Immersion as being the apostolic mode of baptism. As there have been many changes and conflicting views set before the world on this ordinance, we wish, if possible, to get back beyond them all to the practice established by the apostles in the primitive church, and by it handed down to succeeding ages. As we believe and teach that trine immersion was the primitive mode, it becomes our duty to give the reasons for it, which we have done in this defense of our doctrine on that subject.

Our first argument to prove that trine immersion is taught in the scriptures, is founded on the plurality in the Deity, in the author of creation, providence and redemption as revealed in the holy scriptures and expressed in the commission. Matthew xxviii, 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

In all the discussions which we have had on this subject, we have presented this argument first for two reasons. First, that it is the foundation on which trine immersion is based. It is the truth to which the language of the commission very clearly refers, and is the only sense that can be fairly drawn from it. We admit that these three divine powers are one in a

certain sense, and a very important one, too. Yet that they are three in another sense is as clearly taught in the scriptures as any other truth. Then the question for us to decide is, whether we are to baptize into them in the sense in which they are three, or in the sense in which they are one. The second reason why we present this argument first is that the point made by our opponents, claiming that these three are one is the great argument on which they rely when they are driven from all others, as we think they have been when the subject was fully discussed. They still defend their cause by saying the three are one. It is true that they are one, but the question to be decided is are they one in the sense of the commission; does it present them as one, or does it present them as three. We contend that they are presented as three divine powers in the formula of baptism, and in that light should the ordinance of baptism be accepted by a trine action. And we ask the patience, the impartial attention of the reader while we as fully as we are able investigate the important truths connected within this subject.

As evidence to prove this distinction, we refer to the baptism of our Savior. The Son was baptized, not the Father, or the Spirit. The Father from heaven said: "This is my beloved Son in whom I am well pleased." The Spirit in the bodily shape of a dove abode upon him. The three are certainly represented here as distinct powers, manifested to man in the work of righteousness and redemption. On this passage John Wesley observes: "We have here a glorious manifestation of the blessed Trinity, the Father speaking from heaven, the Son spoken to, and the Holy Spirit descending upon him." Dr. Clark, on this passage, says: "That three persons are here spoken of there can be no dispute."

These same three divine powers are equally distinct in the commission to teach all nations, baptizing them

in the name of the Father, and of the Son, and of the Holy Spirit. A more positive distinction could not well be made than is here given in the formula of baptism. On this passage Dr. Clark says: "The orthodox, as they are termed, have generally considered this text decisive proof of the Holy Trinity, and what else can they draw from it? Is it possible for words to convey a plainer sense than these do?" To get the point in this argument clearly defined, and to show that we are not alone in our views, we quote from A. Campbell in his *Christian System*, page 20. He says: "For the divine nature may be communicated or imparted in some sense; and, indeed, while it is essentially and necessarily singular, it is certainly plural in its manifestation. Hence we have the Father, Son, and Holy Spirit, equally divine, though personally distinct from each other."

We make another quotation from A. Campbell on Baptism, page 290: "The revelation of Father, Son and Holy Spirit is not more clear and distinct than are the different offices assumed and performed by these glorious and ineffable three in the present affairs of the universe. It is true, so far as unity of design and concurrence of action are contemplated they co-operate in every work of creation, providence and redemption. Such is the concurrence expressed by the Messiah in these words: 'My Father worketh hitherto and I work. I and my Father are one. Whatsoever the Father doeth the Son doeth likewise.' But not such a concurrence as annuls personality or impairs or interferes with the distinct offices of each in the salvation of man. For example, the Father sends his Son, and not the Son his Father; the Father provides a body and soul for the Son, and not the Son for the Father; the Son offers up that body and soul for sin and thus expiates it, which the Father does not, but accepts it. The Father and the Son send the Spirit, and not the Spirit either; the

Spirit advocates Christ's cause, and not Christ his own cause, the Holy Spirit now animates the church with his presence, and not Christ himself."

We make these quotations to show that we are not alone when we ascribe a peculiar work in man's salvation to each of these three divine powers, and our present argument is that they are presented to us in that sense in the formula of baptism.

The different offices or work performed by each of these almighty persons is an important point in the argument now before us. That each of them has a work to perform in that system of boundless grace by which God saves fallen and sinful man is certainly revealed in the gospel, and their work must apply to the case of every sinner in order to his salvation. In that work the Father's love brings boundless blessings and mercies, more than tongue or pen can tell, but all essential and necessary to complete and perfect that salvation by which God offers redemption to a sinful world.

The peculiar work of the Son brings to our race blessings richer than the treasures of earth and lasting as eternity. In him is made an atonement for the sins of the world. He dies that sinners may live. Not only are these rich blessings purchased by his death, but by a more glorious resurrection, if possible, life and immortality are brought to light that it may be realized and enjoyed by us on this side of that change of worlds soon to be made by us all; and still more by a triumphant ascension to the right hand of the Majesty on high, there to intercede for us. All this and much more than can ever be told by man until he goes up higher is the peculiar work of the Son, which he has performed and is now doing for our salvation.

The peculiar office of the Holy Spirit in the economy of grace is in induing the apostles with power from on high, inspiring them with the wisdom of an-

other world, raising their thoughts and affections above all earthly objects, filling their hearts with new love and zeal that led them on a mission of mercy to Adam's fallen race. Not only did the Spirit fill the hearts of the apostles, but it illuminated the minds of the new converts with new light and life and love, that they as the church of God united together in a new and holy life, living in union and communion with God, because they were all by one spirit baptized into one body.

We have now briefly referred to some of the works of these three divine powers in their peculiar office, to show that in the commission to baptize they are presented in that sense, and that is the sense in which they should be before our minds and in our hearts when we observe the ordinance of baptism.

Before leaving this argument we wish to make a few observations on another point or two connected with it. When speaking of the Father, Son and Holy Spirit we sometimes use the word person, because it is common and only partially correct. But we think the word person or character does not fully represent the truth revealed in the gospel on that point. We believe neither of the three is ever designated by the term character in the gospel, and the word person is used but once, and that a very doubtful rendering—so much so that it is generally conceded to be incorrect. Another reason why we conclude the word person does not convey the correct idea on that subject is that the three divine powers are one. They are presented in scripture as one in a certain sense and as three in another sense, and to use the word person in its common acceptance we can not conceive how that can be true, for the mind can not conceive how three persons can be one person or three characters one character, only so far as spirit is concerned. But when we use the word

power the difficulty of conceiving how three powers may be one is not so great, because the oneness is in spirit, and power is our nearest conception of spirit, and we call them divine powers, for power is and must be cause, while person and character are effects. We thus apply to the divine being a term that always and everywhere means cause, for he is the great first cause. The term power expresses just what the divinity is. The Father is a divine, almighty power. So are the Son and the Spirit. For these reasons, when we wish to be very precise in our remarks on that subject we use the term power instead of person.

As an example to illustrate the idea we again refer to the political government. The three powers, the legislative, executive and judiciary, constitute one political government. These powers are distinct, but they can not be separated. Note, too, they are three powers. It is not proper to call them three persons, yet personality in a certain sense applies to them. And it is not difficult either to conceive how these three powers make one political government or one political power. It is not hard to conceive in this case how three can be one and one can be three. It does not require great learning to understand it. In one view of the subject they are three powers, while in another view of the same subject they are one. While looking at these in the sense of their distinction they are three, but looking at them in the sense of their unity they are one. So it is with the Father, Son and Holy Spirit. The three divine powers constitute one divine government. When viewed in the sense of their distinct office or work they are three, but when their unity is before the mind in that sense they are one. Hence the Savior could say "I and my father are one."

Another point in this figure we wish to note is this: Each one of them is a political power, and in that sense they are equal. So it is in the divine gov-

ernment. Each one of the three is a divine power, and in that sense they are equal.

There is one thing more we wish to note here. If Christ wished his disciples to baptize into the Deity in the sense in which he is one being, we would expect to find it so commanded. He could have easily expressed it in the commission, but he did not give that in the formula of baptism. And if he wished his disciples to baptize into the Deity in the sense in which he is manifest to us as three divine powers, he could easily present them in the commission, and he most certainly has done that, which is conclusive evidence that he taught his disciples to baptize into them in that sense, for there can be no other idea drawn from the commission.

Our second argument to prove that trine immersion is taught in the commission is drawn from the fact that the scriptures teach that Christians *are in the* Father, and in the Son, and in the Holy Spirit. In 1 John ii, 24: "Ye also shall continue in the Father and in the Son."

And in 1 Thess. i, 1: "Unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ." Again in Gal. v, 25: "If we live in the Spirit, let us walk in the Spirit." And in Romans viii, 9: "But ye are not in the flesh, but in the Spirit, if so be the Spirit dwelleth in you."

More might be offered to the same effect, but this is sufficient to show that the Christian dwells in the Father, and in the Son, and in the Holy Spirit, in that view or sense in which they are three. How sublime, how important that truth, when fully conceived, that God, to save fallen and ruined man, by a system of boundless grace gives him a dwelling place, a home in the Father, the Son, and the Holy Spirit. It is evident from these scriptures that the Christian dwells in them in the sense in which they

are three, not alone in the sense in which they are one. If, then, the Christian dwells in them in that sense, and most certainly he does, the question is how does he get into them? The answer is, in the covenant of baptism he is fully initiated into the three divine powers there named. If *eis to anama* be rendered into the name which we believe gives the correct sense, then we baptize into the name of the Father, and of the Son, and of the Holy Spirit. To support this view, we refer to Gal. iii, 27: "For as many of you as have been baptized into Christ, have put on Christ." And in Romans vi, 3: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death." Showing that we are baptized into the peculiar work of the Son in making atonement for our sins by his death.

The relation we sustain to the Father, the Son, and Holy Spirit, is an important doctrine growing out of the fact that we dwell in them. And that relation is clearly presented in the form of baptism given by the Savior. Being baptized into the name of the Father brings us into a new relation to him, showing that he is our Father and we are his children; that we, poor, unworthy, defiled as we are, should be so highly exalted, and owned as a child of God, and the creator of heaven and earth be our Father, is the relation offered to us in baptism, and in it a redemption the most wonderful that could be made for a fallen creature. And because of that relation all the blessings and promises vouchsafed to his children are made ours. This relation set forth in baptism carries us far beyond the mere form of ceremony, when we realize the spiritual import of the ordinance in bringing us into a new relation in the family, the household of God. When we fully realize that God is our Father, and we his children, as is given in the ceremony of baptism, we may well say with the apostle: "Behold what manner of love the Father hath be-

stowed upon us that we should be called the sons of God."

We are also baptized into the name of the Son, not as our Father, for he does not sustain that relation to us, but as the Son of God, as our brother, for he was made flesh and dwelt among us. He is our Immanuel; by him we are made heirs of God and joint heirs with Christ, of the same family with him. And our baptism into the Son shows our brotherhood with him spiritually as well as in his incarnate state. In order to be a mediator for us, he becomes our brother in the flesh, that he may reconcile us to God by his blood. In baptism we are brought into a new relation to him, for the apostle says we are baptized into him, into his death, and in that relation he is owned as our brother and our Savior. How sacred and solemn that ordinance which represents our spiritual relation to the King of Kings and Lord of Lords as our brother. As the Savior would express the same truth when he says: "Whosoever doeth the will of my Father in heaven, the same is my mother, and my sister, and my brother," showing the holy relation of kindred spirits with Christ in the family of God.

We are also baptized into the name of the Holy Spirit, not as the Father or the Son, but into a holy relation, into the peculiar work and power of the Holy Spirit. The Spirit is the sanctifier, the comforter, the life of the church.

Ours is a spiritual religion, and we must be baptized into the Spirit, for without his work there is no salvation. Our dependence upon the work of the Holy Spirit may be apprehended daily, hourly, while we live on earth. Our baptism into the Spirit derives its great importance from its being a covenant relation, placing us in union and fellowship with the church of the first born and in communion with the Holy Spirit, by whom all the trials and troubles of

earth, with our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.

These holy relations set forth in the covenant of baptism are evidence that our baptism should be into each one of these sacred names. It should be just as much plural as the commission is, for each of these almighty names bears a special relation to the salvation of every sinner according to the peculiar work which each of them has performed in the great system of man's redemption. This holy relation which we sustain to these three divine powers is clearly shown by the apostle, when he prays that the "Grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. Amen."

Baptism is the ceremony or ordinance by which man is brought into the church, or in other words baptism brings us into the Father, and into the Son, and into the Holy Spirit, in a covenant relation. Hence the obligations of obedience to each of the sacred three, arising from the fact that we are in them. To the Christian, each one of them is divine authority; all the laws given by either of them are binding upon him. The teaching of the Father, Son, and Holy Spirit embrace the most exalted and perfect system of obedience ever propounded to man, thus laying a foundation on which all Christians should unite in one body and yield obedience to the laws given by each of them. All the intelligent beings in the mighty empire of God can be happy only when they live in obedience to the laws which emanate from the three divine powers that rule all things in creation, providence and redemption.

The point we wish to notice more particularly is, that all the commands are given by them in the sense in which they are three. The communion of the body and blood of Christ is a command given by the

Lord Jesus, not given by them in the sense in which they are one God. Again, the Father said: "This is my beloved Son, hear ye him." Here is a command given by the Father. All the commands, truths and blessings of the gospel are given by them in the sense in which they are three. The atonement was not made by them in the sense of the one being. The apostles were illuminated by the Spirit, not by them in the sense in which they are one being. Then the whole work of redemption is carried on by them in the sense of the plurality. And I do not know how any man could be pardoned or saved without that plurality in the divinity. In fact, I know nothing that is done by them in the sense in which they are one being. All we know of creation and redemption is the work of these three divine powers, manifested in the gospel and set before us in the commission. To illustrate this idea, we refer to the political government again. None of its acts are performed by it in the sense in which it is one government. They are all performed either by the legislative or executive, or the judiciary power; all the work of the government is done by them in that sense and power in which they are distinct. No law or proclamation, or decision, exists in our government but that it comes by one or by each of these political powers. So it is in the gospel; all its truths, precepts and commands came to us by the work peculiar to these divine powers. Hence, when we are commanded to baptize in the name of the Father, and of the Son, and of the Holy Ghost, it is into them as three distinct powers or persons.

It has been replied to this argument, that the Father, Son, and Holy Spirit are one God, one being; for that reason, one action in baptism is all that is required; though the three are named in the commission, as they are one, one action in baptism includes them all.

To this we answer that the Savior commands baptism in the three names, and says nothing about baptizing in one name, or one God only. As the Savior did not say anything in the form of baptism about their being one, we feel that the reply does not answer the argument, for it is founded on an idea not given in the commission.

Our third argument we draw from the fact that the Greek fathers understood the scriptures to teach *trine* immersion.

As the scriptures were written in the Greek language; in the very nature of things the Greek fathers understood their own language better than any one else can be expected to, especially after the lapse of eighteen hundred years. We could not expect any one to know the precise meaning of their language at that time so well as they did. We can not know the truth concerning their language or its meaning on any subject better than to go back to their day, and get it from those learned Greeks who used the language as their native tongue. To get this argument more fully before the mind we quote from Dr. Clark's Observations on Ephesians: "The question I mean is this: In what sense were these passages understood by the fathers of the Greek church? As they lived nearer to the primitive times of Christianity than we do we must allow that they were at least as competent as ourselves to pass judgment in any subject of theological discussion. But in the case now before us their authority must be vastly greater in addition to the circumstance of the Greek being their native tongue. Some of them were men of very extensive learning and of distinguished skill in philological researches. They must, therefore, have had a more accurate perception than the most learned amongst us can pretend to of the precise application of every rule in syntax, the exact meaning of the

minutest particle, and the determinate effect of the slightest inflection in the language." Here the superior knowledge of the Greeks of that day in their own language even over the most learned of the present time is admitted by Dr. Clark.

To show further the strength of this argument, we quote from A. Campbell on Baptism, page 200: "The facts then are, the whole world immersed for thirteen centuries; the east half of christendom still continues the practice. The Greek portion of the church never to this day have given up the primitive practice."

This, too, is argument of more weight than even the numerical magnitude of this immense section of the church. It is not the voice of many millions but the voice of many millions of Greeks, of men who knew what the Apostles and Greek Fathers had written, who needed no translations, nor scholiasts, nor anotators, nor historians to read to them lessons on the primitive practice, or on the meaning of Christ's commission. Some seventy-five or a hundred millions of such vouchers on a mere question of fact, qualified as they were on the mere principle of human authority, would outweigh the world.

These Greeks, of whom Campbell here speaks, did not only believe in immersion, but from the beginning down to the present time they practice trine immersion, and our argument is that they knew the meaning of their own language better than is possible for men to know at the present time.

To show still further the strength of this argument we quote from Professor Stuart, Bib. Repos., page 662: "That the Greek Fathers, and the Latin ones who were familiar with the Greek, understood the usual import of the word *baptizo* would hardly seem capable of a denial. That they might be confirmed in their view of the import of this word by common

usage among the Greek classic authors we have seen in the first part of this dissertation."

Here we have three among the greatest men of the world testifying to the correct knowledge of the Greek Fathers in the matter of determining the meaning of their own language. To show the correctness of their position let us suppose a phrase be written in the English language, and all the people in America and Europe, who use the English as their native tongue, seventy-five or a hundred millions of English, and among them many of the most learned men in the world, and all of them, without one dissenting voice, agree to one meaning in that phrase, and from it derive but one practice—how strong the evidence that they have the proper, the true meaning. Our argument is that these English scholars know their own language better than is possible for others to know it; and when eighteen hundred years have gone by and the people of another tongue wish to know what the exact meaning of that English phrase is, they come back to the English people who used it as their native language, and find a universal agreement of many millions, without a dissenting voice, I ask would they not get the most certain and true meaning that is possible to be obtained? As Campbell says, it is an evidence that outweighs the world.

Just such is the argument we offer that the many millions of Greeks who used the language in which the scriptures were written in their native tongue; who lived and preached in the same language used by the apostles and in the churches established by them. We appeal to them to tell us whether the language of the commission means or requires three actions.

Because of the importance of this argument, its great weight in settling the question before us, we wish to illustrate a little further. Let us suppose the scriptures had been written in the German language, as

they were in the Greek; and all the Germans, without a dissenting voice, accept the commission as teaching trine immersion, can an Englishman, or any one else, know better or even as well as they, what the true meaning of their own language is? Most certainly not. But further, let there be many millions of Germans, and among them a number of the most learned men in the world; and they, without a single exception, embrace the doctrine of trine immersion as the meaning of the commission; and they too, using the same language and living in an age immediately succeeding the apostles, embrace it as the only practice of the church, and from that time down to the present all the Germans, in all countries, would continue that practice unchanged. How strong and unanswerable would be the argument proving that to be the meaning of the commission. Now that is precisely the case with the Greek language and the Greek church. They have with all their advantages and learning given to the world one baptism, unchanged through the long period of eighteen centuries, while in the Latin or Roman church they have been changing as history shows from trine immersion to single immersion and to affusion. These changes have been legalized by the decision of councils and the decrees of the Pope, making a great contrast with the Greek church which has never given up the primitive practice.

We will here give a few quotations from the Greek fathers to show how they derive the practice of trine immersion from the commission. About the middle of the third century, in the Council of Carthage, Monulus, as reported by Cyprian, says: "The true doctrine of our holy mother, the Catholic church, hath always, my brethren, been with us, and doth yet abide with us, and especially in the article of baptism, and the trine immersion wherewith it is celebrated, our Lord having said, Go ye and baptize the

Gentiles in the name of the Father, and of the Son, and of the Holy Spirit." Works of Cyprian, vol. 1, page 240.

Here Monulus, in a council of eighty-seven bishops, refers to the commission as teaching trine immersion, and not a word said by any of them against that position taken by him.

We give a quotation from Chrysostom. It is in the Quinter and McConnell debate, page 128: "Christ delivered to his disciples one baptism in three immersions of the body when he said to them, Go teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Here is another learned Greek who refers to the commission as teaching trine immersion.

To make this argument stronger, if indeed it could be done, is the fact that the Latin fathers, as well as the Greeks, understood the commission to teach trine immersion. To show that fact we refer to Tertullian. He says: "After the resurrection promising that he would send the promise of the Father, and, lastly, commanding that they should immerse into the Father, and the Son, and the Holy Spirit, not into one name, for we are immersed for each name, into each person, not once but thrice." Quinter and McConnell debate, page 26.

The facts, then, are, from the beginning until about the sixth century, all the writers, both Greek and Roman, who have spoken on that point, admit the commission teaches a trine action in baptism. It is true that Enomeus and his followers in the fourth century, contended for single immersion, but they did not found it on the formula given in the commission, for they baptized into the death of Christ in one name only.

To our third argument it has been replied by our opponents, first, that Matthew wrote his gospel in Hebrew instead of Greek, and for that reason our

argument drawn from the commission as in the Greek language, and from the way the Greeks understood it, is not of any force.

To this reply we answer that it is not certain Matthew's gospel was first written in Hebrew, for critics are divided on that point. But if it was, at a very early period it was translated into the Greek language, and probably that was done by Matthew himself; and as we have no copy of the Hebrew, and as it is very doubtful if there was one, the reply must be of very doubtful authority. But, further, the reply is founded on the idea that the Greek text is not correct, for if the Greek is correct all the force of the argument is unaffected by the reply; and as our opponents accept the formula as given in the Greek, they admit it to be correct; and to deny that the Greek is correct is taking the ground that we have no true version.

It has been replied, second, that the Greek scholars of the present day know just as much about the meaning of the Greek language as the Greek fathers did, and can know the meaning of the commission as well as they, and that a majority of the Greek scholars of the present day do not understand the commission to teach three actions. To this reply we answer that it is not reasonable to suppose the ancient Greeks did not understand their own language as well as those who study it now, for we can know nothing of their language only what is learned from them.

It has been replied in the third place that there were so many errors in the church in the time of these Greek and Latin fathers that we can not rely on them for truth on this subject. To this we answer that there were some errors practiced by the church at the time to which we refer, but that does not prove that they were not right in anything, and this reply of our opponents will not be of any weight unless they show that these ancient fathers erred in the practice

of baptism. With all their trifling rites, we think they observed the ordinances of the church nearer the gospel order than the popular churches of more modern times. In the corruptions of that early age it seems in their zeal they added to the ordinances of the church, while in modern times the more popular churches seem disposed to subtract from them. But the errors they may have believed and practiced do not by any means prove that they did not know the meaning of their own language.

Our fourth argument to prove trine immersion we draw from the grammatical structure of the language used in the formula of baptism.

We presume that there are none who will deny that the language used in the commission is elliptical, especially when such a man as Alexander Campbell has admitted it. But the difference is as to how the ellipsis is to be supplied, and how the sentence should be analyzed. On this argument the contest is to be made so far as the meaning of our language is concerned. If the language of the commission means three actions we are right, and if it means but one action we are wrong. Then the meaning of the Savior's language is a matter of greatest importance in deciding the present question.

We will first analyze the commission according to the rules of our language. And when we have done this we will try and explain and so illustrate it that those who have never learned the rules of grammar may understand it. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." It is not really necessary to analyze any more of the commission than the formula used in administering the ordinance.

Baptizing is an active transitive participle. It expresses an action passing over from the nominative

ye understand to the objective pronoun *them*. *Them* is a pronoun in the objective case, governed by the participle baptizing. *In* is a preposition, a word used to connect words and show the relation between them. It connects the participle baptizing, its antecedent term, and the noun *name*, its subsequent term, and shows the relation between them. *Name* is a noun, singular number and in the objective case, governed by the preposition *in*. *Of* is a preposition connecting *name*, its antecedent term, and *Father*, its subsequent term of relation, and it shows the relation between them. *Father* is a noun in the objective case, governed by the preposition *of*. We now come to the second part of the formula, "and of the Son."

Of is a preposition, a word used to connect words and show the relation between them. It connects the noun *Son* in the objective case, as its subsequent term of relation, with the noun *name* understood as its antecedent term of relation. This preposition *of* must have an antecedent term of relation, and *name* understood must be that term. Then the phrase would read, and *name of the Son*. *Name* is a noun, singular number and in the objective case, governed by the preposition *in* understood. Thus far we are admitted to be correct by Alexander Campbell, McConnell, and others who practice single immersion, for they say when the sense is given in full, and the ellipsis supplied, it would read baptizing them into the name of the Father and into the name of the Son and into the name of the Holy Spirit. Here we have the preposition *into* before *name*, and on the relation shown by that preposition the issue is to be made.

In Brown's English Grammar, on page 203, under rule 17, he observes: "In parsing an ordinary preposition the learner should name the two terms of relation and apply the foregoing rule. (Prepositions show the relation of things.) The principle is simple and etymological, yet not the less important as a rule

of syntax. * * * If the learner be at a loss to discern the two terms of relation, let him ask and answer two questions: First, with the interrogative *what* before the preposition to find the antecedent term, and then with the same pronoun after the preposition to find the subsequent term. These questions answered according to the sense will always give the true terms."

Now, according to this rule, we wish to know what is the antecedent term of relation shown by the preposition *of* before Son. We use the interrogative *what* of the Son? The sense shows the answer, *name* of the Son. This noun *name* in the objective case must have a word to govern it, and that word must be the preposition *in* or *into* under the rule that prepositions govern nouns in the objective case. Then the preposition *in* or *into* before name must have an antecedent term of relation. To get that antecedent term, use the pronoun *what* before the preposition *in*. *What in* the name of the Son? The sense gives the participle baptizing (understood) as the antecedent term. Now, it is easy to parse the preposition *in*. *In* connects the participle baptizing, its antecedent term, and the noun name, its subsequent term, and shows the relation between them, and governs name in the objective case. The participle baptizing, understood before *in*, is an active transitive participle, and must have a noun or pronoun in the nominative case as its substantive, which is the pronoun *ye* understood.

Analyzing and parsing the commission in this manner make all the rules of grammar in relation to it simple and plain. To bring the whole issue before the mind in fewer words: Son is a noun in the objective case, and must have the preposition *of* to govern it. *Of* is a preposition, and must have the noun name understood before it as its antecedent term of relation. *Name* is a noun in the objective case, and must have the preposition *in* understood to govern it. *In*, a

preposition, must have the participle baptizing understood as its antecedent term of relation. *Baptizing*, an active transitive participle, must have the pronoun *ye* understood as its nominative.

Just in this same manner and just as simple and plain is the secondary sentence, "and of the Holy Ghost," to be analyzed and parsed under the same rules.

We will now try and illustrate the meaning of the commission so that its teaching may be understood by those who have never learned the rules of grammar. To show so clearly that the common sense of all may see that the language requires three actions, we will introduce some examples with the same parts of speech, for an example that did not have the same parts of speech would prove nothing except it would be evidence of either the weakness of the one who offered it, or the cause he was advocating.

If I say "I write my name in the book of Matthew, and of Mark, and of Luke," it is the same parts of speech, and every person would say that I must write my name three times. If they had never looked in a grammar book, common sense teaches them that the language I used required me to write my name three times, and if they would look and see that I had only written my name once in the book of Luke, they would say I did not do what I said.

Suppose again that the teacher tells his pupil to write the name of the Father, and of the Son, and of the Holy Spirit. The pupil will understand that he must write three names. But suppose one should only write the name of the Holy Spirit, and wants to know if that will do. The teacher tells him no; that writing a name requires an action, and that merely calling the name without performing the action would not do, for if that would do in the two first names it would do in the last one, and you

might call all the names and not write either of them if just calling the names would do.

But let us give another example. Suppose I owe one of our opponents six hundred dollars, to be paid in installments, one of three hundred, one of two hundred, and another of one hundred dollars. He gives me the notes to sign, and when I return them, telling him I have signed my name to the note of three hundred, and of two hundred, and of one hundred, he looks at them. My name is only signed once. He would refuse to take them because I did not write my name to the two first. But I try to reason with him that calling the names will do just as well as performing the action of signing. But I reason in vain; I can not convince him. I then try to make him believe that I have signed them enough to answer the purpose, for I said just like he says when he performs the ordinance of baptism and dips the candidate but once. He says, I baptize you in the name of the Father, *and he don't do it*; and of the Son, *and he don't do anything*; and of the Holy Spirit. Then he performs the action of dipping. Just precisely that is the way I do with the notes. I say I sign my name to the note of three hundred, *and I don't do it*; and of two hundred, *and I don't sign it*; and of one hundred, and then I perform the action of signing my name. Now, what is the reason I am unable to convince my opponent that I signed those notes just right? Simply because the language means that I signed my name three times. Calling the names will not do; neither will signing the name but once do any better, and if it will not do in regard to the notes it will not do any better in the ordinance of baptism, for the same parts of speech are used in both cases.

We might multiply examples of this kind to a great number, but these are enough at present to show that such language requires three actions. But our opponents say that the same language sometimes

means one action only. We deny that it ever does, for if the same parts of speech used in the same way sometimes mean one action and sometimes three actions, then there would be no certainty in the meaning of language. Here is the plain issue between us and our opponents. We say the language clearly and positively means three actions, while our opponents say that it sometimes means one action. We have often called upon them to give us one example clearly requiring one action, and we think they have as often failed. But we will here give some of their efforts, and let the reader judge. They have offered this:

A man is naturalized by taking an oath of allegiance to the United States, and to the State of Indiana, and to the municipality of Indianapolis. They say as it requires but one oath to make the allegiance to these three political powers, so it in the same way requires but one action in baptism. But they are mistaken in the example they offer. It proves three actions as clearly as any we have offered when it is fully understood. What is it that makes the allegiance to the United States? It is simply writing the name of the United States in the oath. If that name neither be written nor spoken there is no allegiance so far as it is concerned. Then it is writing the name in the oath that makes the allegiance, and the three names must be written or there is no allegiance, for if one of the names is left out and not written, the allegiance does not reach that name. The man takes the oath. You must write the name of the United States; that makes the allegiance to it. You must also write the name of the State of Indiana, and that makes the allegiance to it. You must in like manner write the name of the municipality of Indianapolis, and that makes the allegiance to it. So you can see to leave out one name there is no allegiance so far as that name is concerned. Here, then, we have one

oath of allegiance to three powers by writing the three names; the action of writing performed for each name, still but one oath. So it is in the ordinance. We have one baptism by performing the same action for each name, still but one baptism. In the oath we must have the action of writing each name, one after the other. In the ordinance we must have the action of dipping in the three names, one after the other. From this you can easily see that some examples which appear at first view to favor one action, when fully understood prove three actions.

We will now offer some examples from scripture to show that the same form of speech requires a repetition of action. In John iii, 5: "Except a man be born of water, and of the spirit, he can not enter into the kingdom of God." *And of the spirit* is the same form of speech used in the commission. Being born of water is one action, and being born of the spirit is another action.

Again, in Mark ix, 22: "And oft times it hath cast him into the fire and into the waters to destroy him." This language very clearly requires two actions. This, however, our opponents do not deny, but they say that fire and water are not one, therefore the cases are not parallel. That is begging the question, for it is the same parts of speech, the same form of language. And in this case it means another or repeated action, and why does it not mean the same in the commission?

Again, in John xix, 20: "This title then read many of the Jews, for the place where Jesus was crucified was nigh unto the city, and it was written in Hebrew, and Greek, and Latin." Here is an example of three actions of writing where there is an ellipsis of the preposition. And in Mark v, 14: "And they that fed the swine fled and told it in the city and in the country." Here it is evident that a repetition of the

preposition and conjunction requires a repetition of action.

We would observe here that our opponents have replied to these examples about in this way: They say the cases are not parallel, because the Father and the Son and the Spirit are one, and not so in these examples. But we are contending that the language of the commission requires three actions according to the rules of grammar, and that reply ignores the rules of grammar, sets them aside, and makes some special pleading, some peculiar rules to prove their doctrine, in spite of all the rules of language and grammar, saying that the examples and rules of language prove nothing, because the three spoken of in the commission are one. We admit they are one in a certain sense, but they are three in the sense presented in the formula of baptism. What is the use of reason or arguments, or what the use of rules of language or grammar, if our opponents can sweep them all away just with the declaration that these three are one, while the language in the commission, the language in dispute, does not say anything about them being one. This reply our opponents make to our examples proves two things. First, it proves that their practice is founded on something not given or even hinted at in the commission, that is, the oneness in the divinity. Second, it proves that they are not willing to interpret the commission according to the rules that govern other language, which is virtually admitting that the commission as it reads does not teach their practice.

We will now give some examples that have been offered by our opponents to prove that the same form of language used in the scriptures proves one action. In Matthew viii, 11: "Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." And Luke xiii, 29: "And they shall come from the East

and from the West, and from the North and from the South, and sit down in the kingdom of God." Here it has been said by our opponents that according to our argument they must come in from the East, then go out and come in from the West, and so on until they had come in four times, and then sit down with Abraham, and then sit down with Isaac, and so on till they sit down three times. They have called this clear proof that the language means one action; but we contend when it is understood clearly it is strong evidence in favor of three actions being taught in the commission. The true meaning of the passage is, that many shall come from the East, and many shall come from the West, etc., not that the same number which comes from the East shall come from the West, but another number of many shall come from the West, and still another number of many shall come from the North and another number of many from the South; that certainly is the meaning of the passage.

Now, the issue on this passage is a very plain one: Can a person come from the East and from the West by the same or by one action? Most certainly not, for that would be impossible. The action that would bring a person in at the east door of a house could not bring him in at the west door; nothing could be more impossible than for a person to come into a house from the East and from the West by the same action; then it is clear that this scripture proves our argument to be true that it would take four different actions for a person to come from the four different points of the compass.

As to the other point in the passage that is claimed to prove one action drawn from the language "sit down with Abraham and Isaac and Jacob." It is not like the commission, there is this difference: The intransitive verb sit differs from the active transitive participle baptizing; then the preposition of before

Son and Holy Spirit is entirely omitted in the sentence. This is too much difference for the passages to be parallel; it lacks the most important parts of speech upon which our argument is built. But if we substitute the active transitive participle, and say baptizing Abraham and Isaac and Jacob, we must then have three actions made by using the transitive verb instead of the intransitive, without even using the prepositions or repeating the verb.

The next scripture to which we refer is in Luke ix, 26: "When he shall come in his own glory and in his Father's and of the holy angels." This has been brought forward to prove one action, because the Savior came in these glories but once. Here again the intransitive verb come is used instead of the active transitive participle baptizing. We would observe further that the preposition *in* as used in this sentence, *in* his own glory, is translated from the Greek *en*, while in the commission it is from *eis*, which properly means *into*, and if we note the difference between *in* and *into* we will get the true sense of this passage. Of these two words, Brown, in his grammar, on page 204, says: "The preposition *into* expresses a relation produced by motion or change, and *in* the same relation without reference to motion." Hence, to walk into the garden and to walk in the garden are very different. This makes the sense of the passage clear that Christ did not come into these glories, but was in them when he came. Like we might say the Queen came to London, arrayed in gold and in silver and in costly apparel. None would say she came three times, but she was adorned in the three before she came, and the coming took place after she had got into or put them on. So it is with the coming of Christ. He is in the three glories before he comes, the coming does not put him into them. To illustrate the idea further, we say when Paul came to Athens he came in the Father and in the Son and in

the Holy Spirit, because all Christians are in them, and Paul was in them when he came to Athens. His coming did not put them into them, his baptism did that. The two scriptures could be made parallel if persons were in the Father and in the Son and in the Holy Spirit before they are baptized, and then baptize them afterward; then baptism would not be the initiating ordinance. A person is baptized to get into the three sacred names, but Christ comes because he is in the three glories. When the passage is understood clearly there is no evidence in it against trine immersion.

We now want to look at the passage a little further to show that in it is evidence of *trine* action. Christ is in the three glories. The question is, did he get *into* all three of them by one action? If our opponents can prove that point, then and not till then will they gain anything from this passage. But here we think the facts are against them, for Christ was in the Father's glory from eternity; but not so with the holy angels, for he could not be in their glory before they were created. Then it is evident that Christ did not get into all three of these glories at the same time, nor by the same action. From these facts, in our view of the subject, there is more evidence of trine action in baptism than there is of a single action to be derived from this passage when it is fully understood.

Another passage which has been brought forward to prove a single action in baptism, is in 1 Cor. x, 12: "And were all baptized unto Moses *in the cloud and in the sea.*" The point made here by our opponents is that the preposition *in* is repeated, *in* the cloud and *in* the sea, and as the children of Israel passed through the Red sea but once, therefore the baptism in the cloud and in the sea was but one action. Their position is, that while the Israelites were passing through the sea the walls of water on either side and the cloud over them, they were thus buried

in the cloud and in the sea, making a baptism. But the facts are against them on that point, and in our favor, as we can easily show. Paul says all our fathers were under the cloud and all passed through the sea. Then, according to Paul, being under the cloud constituted the baptism in the cloud, and passing through the sea constituted the baptism in the sea. Now let us turn to Exodus xiv, 19, 20, and we will learn that the pillar of the cloud was not over them when they passed through the sea, but it went and stood behind them all the night. It reads thus: "And the angel of God which went before the camp of Israel returned and went behind them, and the pillar of the cloud went from before their face and stood behind them. And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near to the other all the night." Thus it is shown that the cloud was behind Israel all night, and not over them when they passed through the sea. There is a number of passages, like Numbers x, 34, proving that the cloud of the Lord was over them by day. Then, as being under the cloud constituted the baptism in the cloud, it must have taken place before they passed through the sea, for it was not over them then. We here see that being under the cloud is one action that Paul calls baptism, and passing through the sea is another action, and Paul calls the two actions a baptism unto Moses. And we think the passage is more evidence of three actions in baptism than of only one.

We can not, for want of room, examine all the passages that have been brought forward to prove one action in baptism; but we will notice the ones principally relied on by our opponents. There is a class of passages brought by them, and we will notice

one of the class, and that will be a sufficient answer to all the rest.

In Matthew xxiii, 1: "Then spake Jesus to the multitude and to his disciples." This passage, with a number more like it, has been supposed to favor one action, because the preposition *to* is repeated *to* the multitude and to his disciples. But when this passage is fully understood it favors *trine* immersion more than one action. In this case there were two classes of persons before the Savior; one was the multitude, the other was his disciples, and the plain meaning of the passage is Jesus spoke some things that had direct reference to the multitude, but not to the disciples, while he said other things that had reference only to the disciples. This can be easily proven. Just turn to the eighth verse. He evidently has reference to the disciples alone: "But be not called Rabbi, for one is your master, even Christ, and all ye are brethren." This can have no reference to any but the disciples, and the Savior speaks to them, addressing them in the second person: "All ye are brethren." That was not said to the multitude, for they were not brethren, neither was Christ their master. Now hear the thirteenth verse: "But woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." This language is addressed to the multitude, not to the disciples, for it can not apply to them. The facts, then, are that he speaks some things to the multitude and others to the disciples. The question, then, is, Did he speak to them both by one action? Certainly not. It required two actions just as distinct as the three actions in *trine* immersion. We will illustrate the meaning of such language a little further: Suppose we say, I spoke to men, women and children. It implies that the audience was composed of these three classes of per-

sons and I addressed them collectively. But if we say, I spoke to the men and to the women and to the children, we use quite different language, meaning that I said some things which had direct reference to the men, and that I said some things which had reference to the women only, then I said something which was directed to the children alone. This is made the meaning of the language by the repetition of conjunction and preposition, and it is evidence in favor of trine immersion instead of against it. The same is true of other passages that have been cited to prove one action like that in Numbers iv, 1: "The Lord spake unto Moses and unto Aaron," where he said some things to Moses and other things to Aaron.

There is another class or kind of passages that we wish to notice. Though we have examined one of them, we wish to examine another to show more clearly the meaning of such language. The scripture is in 1 John ii, 24: "Ye also shall continue in the Son and in the Father." This passage is offered by our opponents to show that because there is but one action of continuing in them, both the repetition of the preposition and conjunction does not require additional action. But the truth in this case is like the other. When the passage is fully understood, it is more evidence in our favor than against us. While this is telling a man who is in the Father and Son what he should do to stay in them, the commission tells him what to do to get into them. The sense of the passage is clear that the Christian shall continue in the Father and in the Son, not in the sense in which they are one God, but in the sense in which they are two distinct powers, the Father and the Son; just as a man who had his money invested in a bank and in a store—he could only continue in them both by maintaining his relation to each of them; but one action or relation would not make him a partner in both; that would require him to take two rela-

tions, one to each of them. In the commission we are to be baptized into these sacred names in the sense in which they are three, and then continue in them in that sense while we live. We might say when a man joins the church and a secret society he continues in the church and in the lodge; but he did not get into both of them by one action, and he can only continue in them both by maintaining his relation to each of them in the same sense in which they are two as he was first initiated. Then just as a man gets into these two societies by two distinct actions, and continues in them, so do we get into the Father and the Son by two distinct actions in baptism, then continue in them in the sense in which they are distinct in the relations set forth in the commission.

Our fifth argument to prove trine immersion is founded on the history of baptism, as given in the early ages of the church and witnessed by men of learning down to modern times.

In presenting this argument, we take the position that trine immersion can be traced further back in the history of the church than single immersion, or even sprinkling. In tracing the history of baptism, we find, first, the practice of *trine* immersion; second, *trine* sprinkling; third, single immersion. And as *trine* immersion is the first baptism found in the church, we insist that it is a strong argument in favor of the practice being observed now. On the subject before us, as well as all others, history is one of the surest guides to lead us into the truth. It gives us the practice of the church in all ages, showing the changes that have been made and the causes for them, that we may see when and how the primitive practice has been given up for something that would better suit the opinions and customs of the age in which these changes were made. On the subject of baptism, history will take us back near enough to the apostles

to dispel every reasonable doubt upon the subject of what the primitive mode of baptism was. We can trace the history of baptism so near the apostolic age that the lifetime of one man would reach back to the apostles and forward to the day when trine immersion was the universal practice of the church. Since, then, the apostles have given us trine immersion in the commission. If we can prove the early fathers in the church gave us trine immersion as the practice of their day, it is conclusive evidence that the apostolic practice was *trine* immersion; and this argument is made stronger still if we can prove the fact that single immersion or single action in sprinkling can not be traced back beyond the fourth century, and even not further back than the sixth century only as it was performed in a single name.

Inasmuch as our brethren have published a good deal on the history of baptism, I deem it unnecessary to give all the quotations from history which we have used in our discussions; but will give a few of each class of writers that we have offered showing the manner in which we have presented that subject, and that which we feel is most likely to give us the truth in regard to it. We will now attempt to show that *trine* immersion was the prevailing practice about the time of the Reformation.

Vosius says: "What son of the church will not willingly hold to that custom which the ancient church practiced all over the world except in Spain? Besides, at the present, trine immersion is used in all countries, so that the custom can not be changed without affectation of novelty and scandal given to the weak." Walls' History of Infant Baptism, vol. 1, page 424.

Vosius wrote in the sixteenth century, and says it was then the practice in all the countries except Spain, showing that *trine* immersion even at that late period was the prevailing practice of christendom.

Robinson says: "It is not true that dipping was exchanged for sprinkling by choice before the Reformation (A. D. 1715), for till after that period the ordinary baptism was trine immersion." Robinson's History of Baptism, page 148.

Robinson was a Baptist, a historian of England, worthy of our confidence on account of the independent and honest manner in which he investigated the subject on which he wrote. Though he differed with us in advocating single immersion he was candid enough to give trine immersion as the facts of history show it.

In the works of John Flaid on cold bathing; page 50, it is mentioned that the English church practiced immersion down to the seventeenth century, when a change to the method of sprinkling gradually took place. As a confirmation of this it may be mentioned that the first liturgy in 1547 enjoined a trine immersion in case the child was not sick. Campbell on Baptism, page 185.

This is sufficient, though we might give more testimony to prove the almost universal practice of *trine* immersion until within quite a recent period, and it shows that we by no means stand alone on that subject, but that a little over two centuries ago almost the whole body of christendom were on one side of this question. Though the popular practice of the Western church is against us to-day, it is because they have changed and not we.

The second class of witnesses we wish to bring on this subject are a few reformers, commentators and ministers who lived about the time of the Reformation and about the time the general practice of trine immersion was changed to single immersion and sprinkling. We would note here, however, that many of the churches practice even at this time a trine sprinkling.

JOHN WESLEY.

When Mr. Wesley baptized adults professing faith in Christ, he chose to do it by trine immersion if the person would submit to it, judging this to be the apostolic method of baptizing. Moores' Life of Wesley.

MARTIN LUTHER,

Concerning a converted Jewess, says: "As to the public act of baptism, let her be dressed in a garment usually worn by females in bath, and be placed in a bathing tub up to her neck in water; then let the baptist dip her head three times in the water with the usual words, I baptize you in the name of the Father, etc." Quinter and McConnell Debate, page 129.

DR. PENGILLY,

In his Scripture Guide to Baptism, page 73, makes the following quotation from an article on the Greek church, that part of the Christian church which was first established in Greece, and is now spread over a larger extent of country than any other established church. It comprehends in its bosom a considerable part of Greece, the Grecian Isles, Walacia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Messopotamia, Syria, Cilicia, and Palestine. It may be observed that among all their trifling rites they practice trine immersion, which is unquestionably the primitive manner.

The evidence shows that some of the best and greatest men the world ever produced, men of learning and undoubted veracity, who have investigated this subject with many advantages and great care, and some of them standing as the very foremost men in the great reformation, have given us to understand

that they believed *trine* immersion to be the apostolic mode of baptism. We think this strong evidence in our favor on a subject like this, where the meaning of the commission, the practice of the apostles, the mode of baptism practiced by the early Christians, were important subjects before their minds as well as ours, and they living in an age and country where the more easy and convenient mode of single immersion and affusion were growing popular and taking the place of trine immersion. When such men as these, under the circumstances in which they lived, give their voice in favor of trine immersion, it is evidence of great weight, and should not be disregarded by us in deciding this question.

The third class of witnesses we offer will be historians who admit trine immersion to be the practice of the primitive church.

CHAMBERS' CYCLOPEDIA.

A triple immersion was first used and continued for a long time. This was to signify either the three days our Savior lay in the tomb or the three persons in the Trinity. But it was afterward laid aside because the Arians used it. It was thought proper to plunge but once. Campbell on Baptism, page 151.

DR. WALL.

The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity. History of Infant Baptism, Volume ii, page 419.

BISHOP BEVERIDGE,

One of the most learned men of England, as quoted in Chrystal's History of the Modes of Baptism, page

194, speaking of trine immersion, says: "It was in some way handed down from the apostles we dare not deny." Bishop Beveridge's Works, Volume 8, page 336.

"The practice of *trine* immersion prevailed in the West as well as the East till the fourth Council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism, and from that time the practice of only one immersion gradually became general throughout the Western or Latin Church."

We quote these historians to show that in the judgment of these learned men who had made the subject of baptism a special study, searching from history the modes of baptism practiced in the church at different periods, and the time when the change from trine to single immersion was decreed by the Pope in the sixth century—these men, after investigating this subject fully, have given to the world their decision that *trine* immersion was the practice of the primitive church. And these men did not belong to churches that practiced trine immersion. They were not searching for it to prove the practice of their own church, but they found it on the pages of history so common that it forced itself upon their minds as being the only practice that could be traced to the apostolic age.

The fourth class of witnesses we offer is the ancient fathers themselves. We will hear those who lived nearest the apostles, some of them living cotemporary with some of the apostles, and using the Greek language, in which the scriptures were written. And we feel confident these holy fathers, as they have been termed, will give us the true mode of baptism, from the fact that they did know, if it is possible for mortal man to know, what the apostolic practice was.

We will go at once to the fourth century, passing by many eminent men whose voices have been given in our favor. We go to the fourth century because of its importance in the baptismal controversy, it being the time when single immersion was introduced by Enomeus, he being the author of a sect which denied *trine* immersion and practiced one immersion only in the name of Christ, which probably caused the writers of that and succeeding centuries to give us more testimony on the subject than they otherwise would have done.

ST. AUGUSTINE, A. D. 430,

Says: "After your belief three times we submerged your heads in the sacred fountain." History of Baptism, page 157.

Augustine was a good writer, and his writings are held in high esteem by many in our day. He was then and is now considered one of the champions on the subject of foreknowledge and predestination.

The next writer we offer is of still greater authority.

CHRYSTOSTOM, A. D. 407,

Says Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Quinter and McConnell debate, page 28.

Here is a profound Greek scholar in the fourth century affirming that trine immersion is taught in the commission. His testimony is that Christ gave it to his disciples when he commanded them to baptize in the three sacred names.

AMBROSE,

Bishop of the church of Milan, says: "Thou wast

asked, Dost thou believe in God the Father, Almighty? Thou saidst, I do believe, and thou wast immersed; that is, thou wast buried. Thou wast asked again, Dost thou believe on our Lord Jesus Christ and his crucifixion? Thou saidst, I believe, and wast immersed. Again, And so thou wast buried with Christ." Pengilly on Baptism, page 150.

CYRIL OF JERUSALEM, A. D. 315,

Says: "After these things ye were led to the holy pool of divine baptism, as Christ was carried from the cross to the sepulcher, and each of you were asked whether you believed, etc., and made that saving confession, and descended three times into the water and ascended again, and that water of baptism was a grave to you." Pengilly on Baptism, page 151.

What gives weight more especially to this testimony is that Cyril was Bishop of Jerusalem, and in that sacred place where Christ and the apostles had been as the great teachers of God's truth, beginning at Jerusalem. Cyril was born but little over two hundred years after the apostolic age, and he tells us that the practice then was trine immersion.

BASIL, A. D. 328,

We next refer to, and we feel that his language on the subject of baptism is enough to commend him to every one as a profound man, and one, too, who has studied well the subject on which he writes.

Basil says: "The water exhibits an image of death receiving the body as into a sepulcher, the spirit renews the soul, and we rise from a death of sin into a newness of life. This is to be born from above of water and of the Spirit, as if by water we were put to death, and by the operation of the Spirit brought to life. By three immersions, therefore, and by

three invocations we administer the important ceremony of baptism, that death may be represented in a figure, and that the souls of the baptized may be purified by divine knowledge. If there be any benefit in the water, it is not from the water, but from the presence of the Spirit, for baptism doth not save us by the putting away the filth of the flesh, but by the answer of a good conscience toward God." Robinson's History of Baptism, page 77.

Robinson, in speaking of Basil, says: "It was with great reason that Erasmus preferred him before all his cotemporaries, and named him not as his countrymen did, Basil the Great, but Basil the Greatest, for he was the best writer of all the Greek fathers. Basil descended from two opulent families of Pontus and Capadocia, his grandfathers and great grand fathers being Christians."

Basil, a man of so much learning and eminence in the church, living so near the apostles, with a Christian ancestry reaching back to their day, and living in the field of their labor, most certainly did know what the apostolic practice was; and he, like the other Greek fathers, gives us trine immersion as the only baptism, traced to the apostles and derived from Christ's commission.

MONULUS, A. D. 200.

We now come to the third century, a little nearer to the apostolic age. About the middle of that century, in the Council of Carthage, Monulus, as reported by Cyprian, says: "The true doctrine of our holy mother, the Catholic Church, hath always, my brethren, been with us, and doth yet abide with us, and especially in the article of baptism and the trine immersion, wherewith it is celebrated, our Lord having said, Go ye and baptize the Gentiles in the name

of the Father, and of the Son, and of the Holy Spirit." Works of Cyprian, part 1, page 240.

This declaration of Monulus, that trine immersion had always been with the church, and that it was taught in the commission; and when we consider that it was made in the council of eighty-seven Bishops, and not a dissenting voice raised against it, it is strong evidence that at so early a period, so near the apostolic age, there were none who denied that trine immersion had always been the practice. The facts in connection with this testimony give it more than ordinary weight as evidence in this case. They are only about one hundred and fifty years from the death of the last apostle. Eighty-seven Bishops assembled, some of them born in less than a century after the death of the apostle John, there discussing the subject of baptism, and Monulus states trine immersion was always with the church, and none of them denying it, shows more evidence in its favor than the mere assertion of Monulus. It shows the consent of the whole eighty-seven Bishops to the truth of the statement made by Monulus, that it had always been the practice of the church, and it shows conclusively that single immersion was not advocated by any of them at that time.

TERTULLIAN, A. D. 160,

One of the Latin fathers, was born a little after the middle of the second century, and probably wrote in the beginning of the third. He says:

"After the resurrection promising he would send the promise of the Father, and lastly, commanding that they should immerse into the Father, and the Son, and the Holy Spirit, not into one name, for we are immersed for each name into each person, not once but thrice." Quinter and McConnell, page 26.

The great learning and high standing of this wit-

ness in that early age of the church make his evidence of importance. He was born only some sixty or seventy years after the death of the apostle John, and he surely knew what the apostolic practice was, for there were men living in his day who were born and probably baptized before the death of the apostle John. John died about the year 90, and Tertullian was born about 160, which leaves a space of only about seventy years, and a man of learning like Tertullian most certainly could have gone back over so short a period as that and obtain the precise method of the apostolic age. We would note further that Tertullian was a Latin scholar of great eminence in that age, and he refers to the commission as teaching trine immersion, showing the Latin as well as the Greek scholars of that age believed the meaning of the language used in the formula of baptism to be a trine action.

CLEMENT OF ALEXANDRIA, A. D. 150.

We will go to the second century, to a man of learning still nearer the apostolic age. Clement of Alexandria was born about the middle of the second century. He says: "Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial." Gospel Visitor, vol. x, page 365.

Clement stood at the head of a high school in Alexandria in the second century. Robinson says it was the first Christian Seminary in the world. Here, then, we have a man who was born but little, if any, over fifty years after the apostolic age, and standing at the head of a seminary. He lived nearer to the apostolic age than we are to the day when our forefathers fought in the revolutionary war. The life of a man fifty years old now would be about as near the revolutionary war as Clement was to the apostolic

age. The question then is, Can we, who live in the centennial year, know all about that war? Most certainly we can, for many of us remember hearing the revolutionary soldier tell of its struggles from Bunker Hill to Yorktown. We know all about it, for we have heard it from men who witnessed it with their own eyes, who fought in its battles. Now just that near was Clement of Alexandria to the apostolic age. He had just as good a chance to see men who were baptized before the death of John the apostle, as men who are now fifty years old have had to see the soldiers of the revolution. We make this comparison to show that Clement and all the men of his day could know what the practice of the apostles was, as well as men fifty years of age now can know what was done in the days of the revolutionary war. We would note further, that there was none in that day who opposed this trine immersion. If it had been an innovation there would have been many to rise up against it, but there is not one dissenting voice in all the church heard at that time. If it had been wrong, there could have been men who had witnessed baptism in the days of the apostle John brought up against it, just as well as we in this centennial year could find men who have seen the soldiers and heard the cannons of the revolutionary war.

JUSTIN MARTYR, A. D. 100.

We next offer the testimony of this early father. He was born about the close of the first century, and about the year 140 he wrote an apology for the Christians, addressed to the Emperor, the Senate, and the people of Rome. In this work he describes the doctrines and ordinances of the church of Christ, and on baptism he has the following: "I will now declare to you also after what manner we, being made new by Christ, have dedicated ourselves to God least

if I should leave that out I might seem to deal unfairly in some part of my apology. They who are persuaded and do believe that these things which are taught by us are true, and do promise to live according to them, are directed, first, to pray and ask God with fasting the forgiveness of their former sins; and we also pray and fast with them. Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized, for they are washed (*en to udati*) in the water in the name of God the Father, Lord of all things, and of our Savior Jesus Christ, and of the Holy Spirit." Campbell on Baptism, page 181.

It is so evident that the language here used by Justin Martyr refers to trine immersion, that Mr. Reaves, who translated his works into the English language, remarks on the above passage: "The candidate was thrice plunged under water at the naming of the three persons in the blessed Trinity."

ST. DIONYSIUS, IN THE FIRST CENTURY.

"And attentively the intimate relationship which exists between sacraments and their outward symbols. For since death is not, as some think, the negation of being, but the separation of parts conjoined, which separation consigns the soul in the unseen, for being deprived of the body it loses the power of being recognized, and since the body, to human appearance, disappears, the total hiding, or covering by means of water, is fitly taken for an image of death and burial. The symbolic teaching, therefore, mystically instructs him who is baptized according to the sacred rite to imitate by *the three immersions in the water*, the death and the burial for three days and nights of Jesus the Life-giver, for it is conceded to men to imitate him." We have here quoted from Chystal's history of the modes of baptism the language ascribed to Dyoni-

sus in the first century, who lived in the day of the apostles; and he testifies that the practice then was trine immersion. How strong, then, the evidence of the history of baptism! We commenced with Vosius and others about the sixteenth century, showing that trine immersion was almost the universal practice, except in the Roman church in Spain, and by Dr. Wall and others, showing that as we go back toward the apostles trine immersion becomes more the general practice; and when we get back to the sixth century we find that in the fourth Council of Toledo Pope Gregory legalized in Spain the practice of single immersion, though in other countries the trine immersion still remained the rule; and Pope Gregory says it was the practice in Rome at that time; and when we get back beyond the sixth century, the trine immersion is the universal practice except by a sect of the Arians, who were the followers of Enomeus, and they baptized in the name of the Lord Jesus only, not in the name of the Father and the Holy Spirit, as we shall show in another argument. This sect of Enomeans originated in the fourth century; and when we get back beyond that period we are done with single immersion. The Greek fathers give us trine immersion as the universal practice of the church except a trine sprinkling in case of sickness, which was decided to be valid by Cyprian and a council of sixty-six Bishops about the middle of the third century; and when we get back beyond that period, there is no mode of baptism in the church except trine immersion. All who speak of the mode in that early age admit it to be the apostolic practice. When we get back into the third, second, and the first centuries there is not a single voice raised against trine immersion. In fact during the first three centuries there was not a doubt expressed by any of the fathers that it was the apostolic practice.

We will now give the language of two more of the

fathers in the first century who speak of immersion, but they do not say whether it was trine or single, that their testimony is not on either side, because they do not say how it was done.

HERMAS.

“And I said unto him I have even heard from certain teachers that there is no other repentance besides that of baptism when we go down into the water and receive the forgiveness of our sins.” Archbishop Wake’s Trans.

BARNABAS.

“Consider how he has gained both the cross and the water together. For this he saith, Blessed are they who, putting their trust in the cross, descend into the water, for they shall have their reward in due time.”

We make these quotations to bring all the facts of history before us, showing that it was common for these ancient fathers to speak of immersion as the practice of the first century; and when they tell us how it was performed, it was by trine immersion, not one of them ever tells us that it was by single immersion, thus leaving all the testimony of the ancient church in favor of trine immersion. We have quoted from Chrystal’s *Modes of Baptism*, pages 58 and 59.

Our opponents have replied to this argument from history in two ways: First—they say there was so much superstition and error in the church at that time we can not rely on their testimony.

We answer that we have no evidence that there were any errors as to action of baptism. There were some errors in the church then, but we doubt whether there were any more than could be found in some of the popular churches of the present day.

The second reply is that Moshien tells us that in

the first century they baptized by an immersion, meaning one immersion.

We answer that Moshien lived in the sixteenth century, and his opinion or assertion would be no better than that of our opponents. He gives no proof except he refers to Vosius; but Vosius lived about the same time, and his opinion or assertion about the practice of the first century would be no better than Moshien's. But Vosius does tell us that *trine* immersion was the practice of the ancient church in all countries except Spain. We think the appeal of our opponents to the opinion or mere assertion of Moshien in the sixteenth century is an evidence that they have no historical testimony to give in favor of their practice.

Our sixth argument to prove trine immersion is drawn from the fact that single immersion originated in the fourth century.

This argument is another branch of historic testimony from the ancient church which throws some light on the subject of baptism, and brings up the issue between single and trine immersion as it stands in the history of the ancient church. If single immersion originated in the fourth century it can not be the apostolic order, and the history of that subject as written by men who lived in the fourth century must decide that question. Here again, as we have often done before, we will draw from the labors of Mr. Quinter.!

Theodoret, who was born in the fourth century, speaking of Enomeus, says: "He subverted the law of holy baptism which had been handed down from the beginning from the Lord and the apostles, asserting that it is not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the

death of Christ." Quinter and McConnell Debate, page III.

This Enomeus was born in the beginning of the fourth century, and Theodoret says he subverted the practice that was handed down from Christ and the apostles, and he did that by asserting it was not necessary to immerse thrice, but once only, and that into the death of Christ. We see here the time when and the manner in which single immersion originated, and we learn also who was the author of it, bringing it in as a new practice and changing the ancient order of the church.

Sozomen, who lived in the latter part of the fourth century and wrote in the fifth, says: "Some say this Enomeus was the first who dared to bring forward the notion that the divine baptism ought to be administered by single immersion, and to corrupt the tradition which has been handed down from the apostles, and which is still observed by all—or among all." Quinter and McConnell Debate, page III.

Chambers' Cyclopedia, or Dictionary of Arts and Sciences, London ed. 1786, says: "A triple immersion was first used, and continued for a long time. This was to signify either the three days that our Savior lay in the grave or the three persons of the Trinity. But it was afterward laid aside because the Arians used it, and it was thought proper to plunge but once." Campbell on Baptism, page 151.

Chambers speaks of the Arians as being the cause of the change, and they were a sect that originated in the fourth century, and Moshien says the Ene-means may be reckoned with the Arians, showing that they both originated in the fourth century, and from them sprang the practice of single immersion. This was the cause of the fourth Council of Toledo, in 633, which sanctioned the decree of Pope Gregory and established single immersion and made it legal

to baptize once only, though it be done in the three names.

Bingham says: "And the Enomeans, who first rejected this (trine immersion) are condemned by Theodoret and Sozomen as making a new law of baptizing, not only against the general practice, but against the general rule and tradition of the church." *Antiquities of the Christian Church*, Book xi, chapter II.

Hear Bingham again: "Some learned men (meaning Strabo and Vosius) find fault with this council (The fourth Council of Toledo) for changing this ancient custom (trine immersion) for so slight a reason as that the Arians used it, which, if it were any reason, would hold as well against single immersion, because the Enomeans, a baser sect of the Arians, were the first inventors of that practice. And therefore the exception made by the Spanish council in the seventh century can not prejudice the more ancient and general practice of the church, which, as Strabo observes, still prevailed after this council." *Antiquities of the Christian Church*, Book xi, chapter II.

Here Bingham tells us that the Enomeans were a baser sect of the Arians, and that they were the first inventors of single immersion, and that it was against the general practice and tradition of the church. The fact that it was brought up in the Council of Toledo and there made legal, and the fact that it had to have the decree of the Pope to give it authority, we feel is sufficient evidence to prove that it was not legal before, and that it was founded on their authority, just like this: The legislature of a State brings up the matter of woman suffrage, and decides that women shall vote. It proves that they did not have the right to vote before, and their authority to vote is founded on the enactment of the legislature. Just so it is in regard to single immersion—the decree of the Pope and the decision of the

council in 633 prove that it was not recognized as a legal method before that time. The decree of the Pope and the decisions of councils are never called upon to legalize trine immersion, for the plain reason that it never was in doubt; its validity was never called in question by the ancient church. But single immersion and sprinkling have both been brought up in the councils of the ancient church, which proves that they required the sanction of the council to make them legal. We feel that no system of logic can evade the force of this argument, for if single immersion had been handed down from the apostles it would not have needed the decree of the Pope, the highest authority in the church, to make it legal. We would observe further that when affusion is traced back to its first record in history it too will be found a trine action.

Mr. Rice says, on page 134 of the Campbell and Rice Debate: "The question was propounded to him (Cyprian) by a certain country minister whether those who had received baptism by pouring or sprinkling were validly baptized. This question Cyprian (and there were sixty-six bishops in council with him) answered in the affirmative. Cyprian lived in the early part of the third century, and presided over the council when it decided that pouring and sprinkling were valid baptism."

We refer to these facts for the purpose of showing that sprinkling, as well as single immersion, was brought before the councils of bishops in the ancient church, whose decision made them legal in the church so far as the council had power to do so. And this proves that their validity was a matter of doubt and trouble in the church before the time of these councils, and we can not see how these decisions of councils could dispel the doubts in any man's mind who wanted divine authority for the foundation of his faith. When the council decided either of

these practices legal it became the authority for the practice. But we want better authority for our practice than that which is dependent on the decisions of councils and the decrees of Popes.

How puny and feeble the arm of these early councils to pretend the authority of establishing a practice in the church which was not derived from the apostles. The very fact that the Council of Toledo, in A. D. 633, had to sanction and decree in favor of single immersion in order to establish it in the church, and the fact that the earlier councils in A. D. 255 had to give their sanction to sprinkling in cases of sickness and necessity to establish it in the church—these facts prove these practices to be founded on the human authority of those councils which have decreed them. And I care not whether the council was ecumenical or provincial, it was human; and the practice founded on such decisions is based of course on human authority, for God never gave any council or Pope authority to change or add to a single command in the gospel, and all attempts to do so are a usurpation of power that should be opposed by all.

We have said more concerning these early councils than we otherwise would have done had not Chrysal's Modes of Baptism been circulated among our brethren. It is a good work in some respects, but in it are some grave errors. One is the authority he grants to these ecumenical councils, founding the practice of clinic baptism upon them, when the very fact that they decreed the sprinkling of sick persons was valid baptism is evidence clear that it had not been handed down from the apostles, for if it had there would have been no need of the decree to establish it, any more than there was need of a decree to establish trine immersion. When Monulus stood up in the council of eighty-seven bishops and declared the fact that trine immersion had always been in the church, that it was taught in the commission, proves

the whole church believed it was founded on divine authority and needed no human decrees to make it legal, not like the affusion of these early councils or the single immersion of the fourth council of Toledo, standing on human authority.

Our seventh argument to sustain *trine* immersion is drawn from the fact that when single immersion was introduced it was performed in the name or into the death of Christ only, and not in the names of the Trinity.

This is another branch of the historic argument bearing on the subject of baptism. And in support of it, we refer to a quotation already made from Theodoret that Enomeus asserted that it is not necessary to immerse the candidate thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ.

As further evidence on the subject, we refer to Pelagius, Bishop of Rome, in the sixth century. He says: "There are many who say they baptize in the name of Christ alone and by a single immersion. But the gospel command which was given by God himself, and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity, and by trine immersion, for our Lord said to his disciples: Go baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost."—Chrystal's Modes of Baptism, page 80.

From these witnesses we see that there was a change in the ceremony as well as in the action. When these Enomeans baptized by single immersion, they did it in one name only, or into the death of Christ only, showing that when the practice first started it was in a single name, and that the founders of it did not hesitate to change the word of God as well as the practice of his church. These historical

facts concerning single immersion make our argument in favor of trine immersion still stronger, from the fact that in the history of the church we find a number of fatal objections brought against the practice of single immersion as well as affusion in being the cause of doubt and trouble, and finally had to be brought before the council of bishops, which decided the matter but never settled the difficulty. Though upon the authority of such decision they became more popular, yet the doubts and difficulties remain to the present time, for one relies on the council of sixty-six bishops in the third century for the practice of sprinkling, while the other relies on the fourth council of Toledo for the practice of single immersion. Still there ever has been and ever will be a large number who, in so important a matter as baptism, want higher authority, going further back than the decision of councils, something that we can feel never was doubted in the early ages of the church, and is not built on the council of bishops, but on the command of Christ.

To these two last arguments our opponents have replied that single immersion may be founded on Paul, in Acts xix, where he teaches that some were required to be baptized into the name of the Lord Jesus. But this is not a valid reply for two reasons; first, Paul did not say into the name of Jesus only, and second, our opponents will not baptize according to their own reply; they will not baptize into the name of Christ only. And the argument that Paul commanded them to be baptized in the name of the Lord Jesus will not sustain the position unless they will practice as Enomeus did, and use one name only.

REPLY ON TRINE IMMERSION.

WE will now give the arguments generally offered by our opponents against trine immersion, and as proving single immersion. And we will give them as near the order in which they have been presented in the discussions we have had as we can under the circumstances. Having discussed this subject with several different men, and wishing to present all the arguments they have offered, we can not give them as presented by either one, for there was no one of them presented all the arguments that have been offered.

The first argument which we notice is drawn from Ephesians iv, 5: "One Lord, one faith, one baptism." In order to understand this point it is necessary to get the issue between us clearly before the mind. This quotation is made to give this idea as an argument. One Lord, one faith, *one dip*. One dip as the action of baptism is the point that constitutes the argument, and our opponents bring this passage as having that meaning, and proving one action in baptism by its meaning one dip. We believe that the language of Paul, "one Lord, one faith, one baptism," does not mean one dip. Then upon the meaning of the words, *one baptism*, the issue is made. In the Greek it is *en baptisma*, and the question is can *en baptisma* be properly rendered one dip? If it can, then our

opponents have an argument from this passage.

Bapto and its compound *embapto* occur six times in the New Testament, and we find *bapto* always rendered dip. Now, if Paul's meaning is one dip, why did he not take the word *bapto* which always, in the New Testament, means dip? If Paul had said *en bapto*, there could be no dispute on this point, all would admit he gave the idea of one dip. But when he uses the word *baptisma* then he means something more than *bapto*, something more than one dip. *Baptisma* occurs twenty-two times in the New Testament, and is never rendered dip. Now, if we can get the true meaning of the noun *baptisma* in that case, and express that meaning in plain English, all can know just what the apostle meant by that language. Ben. Wilson, in his Emphatic Diaglot, gives the plain English of that word when he renders it one Lord, one faith, one dipping. Luther's translation into the German language gives the same meaning, *eine taufe*, one dipping. Such is the true meaning of *baptisma*, making it in the English a participial noun. We would observe that the Savior never used the word *bapto* to denote the Christian ordinance; he left that word and for some reason selected the words *baptizo* and *baptisma* as properly denoting that ordinance. These two words convey something more than the word *bapto*, and that is expressed by the difference between the word dip and dipping. Then you can see when we get the true meaning of the passage, one Lord, one faith, one dipping, we have more in favor of the idea of trine immersion than against it, for both *baptizo* and *baptisma* admit the idea of plurality, while *bapto* does not; for these reasons we prefer the common version on these words to the modern translations which render *baptisma* by the Latin word immersion. And if all our translators had given *baptisma* and *baptizo* in plain English by the word dipping, instead of the Latin

word immersion, or even the Greek baptism, it would have made the plain truth on that subject more clear. It would stand just in this sense: We say *striking* will tire a man, the idea of a single action is not conveyed, but the idea of repeated action is clearly admitted; or we say *speaking* will make a man hoarse, the idea of speaking one word only is not conveyed, but repeated action is clearly conveyed. So would a plain English rendering give this passage, like the German does, one dipping, which would favor the idea of plurality of action.

Upon this passage we would observe further, that Paul was not, as some conclude, opposing the doctrine of sprinkling or pouring, nor was he opposing the doctrine of trine immersion, for those who oppose these practices will not agree that they then existed, and those who favor them will not agree that Paul opposed them; therefore all must admit that he was not discussing different modes of baptism, but he was showing that there was one ordinance of baptism in the church, as well as one Lord and one faith, thus laying the foundation for the union of all Christians in one body, and condemning all division among them.

We would observe further in regard to this matter, that there is one God and Father of all, one Lord Jesus Christ, and one Holy Spirit; and the one faith is a belief in each of these three divine powers. But that does not make three faiths; but, as Paul says one faith, so there is one baptism, with no more plurality in it than there is in the one faith or the one Lord. Trine immersion is one baptism, just like the three divine powers in the Deity are one God, or just like a belief in the three is one faith—no more or less plurality in one case than in the other.

The second argument offered by our opponents is rather a compound. It is drawn from the figures

used in connection with baptism, and it has generally been presented as four or five arguments, and that they may have all their force, we shall give them as near like our opponents have done as we can.

First. Baptism is compared to a burial. Romans vi, 4: "Therefore we are buried with him by baptism;" and Colossians ii, 12: "Buried with him in baptism." Here they state the argument in this way: We bury a man but once, and it is made a figure of baptism; it proves that we must dip a man but once in the ordinance of baptism. The argument is presented against us in this manner: If we must baptize by trine immersion, then we must bury a man once and take him up, and then bury him a second time and take him up, and then bury him a third time. This, they say, will have to be done to make the figure agree with trine immersion. We try and give this argument all the force they claim for it, for they have relied upon it as unanswerable.

Second. Baptism is compared to a birth. John iii, 5: "Except a man be born of the water and of the spirit he can not enter into the kingdom of God." The argument here is that, as a person is born but once, the figure proves that baptism, which is compared to it, must be performed by one action. They say, to make the figure agree with trine immersion a person would have to be born three times.

Third. The children of Israel passing through the Red Sea is called a baptism. 1 Corinthians x, 1, 2: "That all our fathers were under the cloud and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." This argument they state about in this way: As the children of Israel passed through the Red Sea but once, and that being a figure of baptism, proves that we must immerse but once.

Fourth. The salvation of Noah and his family is a figure of baptism. 1 Peter iii, 21: "The like figure

whereunto baptism doth also now save us." The argument is that, as Noah and his family were saved by the ark but once, so we in baptism must be immersed but once.

Our opponents have presented these four arguments as they call them, as being undeniable evidence of single immersion. However, we consider it but one argument repeated four times, as we think can be clearly seen. In the first place we want to know what the points in the argument are. The first case will illustrate them all: where baptism is compared to a burial. The first point is clear that on that side of the comparison the figure is singular, for we bury a man but once. The second point is that the other side of the comparison, the baptism, must be singular also, and but one action. This second point made by our opponents we deny. They say both sides of the figure on comparison must be singular, or they must both be plural. The argument is the figure and the thing represented by it must agree in number. This is the precise point in all these four arguments, as they call them. We view them as the same argument repeated four times, making the same points in every case. Consequently an answer to one if it covers all the points in it will be an answer to them all.

It is necessary to keep the issue before the mind. Our opponents take the ground in all these cases alike, because the figure is singular, the thing to which it is compared must be singular also. This we deny, and we assert that these figures in the scriptures are nearly all of them singular on one side, while they are plural on the other. If we can show this then the position of our opponents on these figures is proven to be wrong, and their argument founded on it has no weight against trine immersion.

We must refer to the scriptures themselves to learn whether there is any truth in the position of our

opponents. In Matthew xiii, 33, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." Here is one kingdom on one side of this analogy, while there are three measures of meal, with leaven in them, on the other side.

Again, Matthew xxv, 14, "For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods, and unto one he gave five talents, to another two, and to another one." Here, again, we have one kingdom on one side, while we have a certain man performing three actions, with three servants, on the other side.

We do not contend that these figures, with a number more we might refer to, prove trine immersion because they present us figures that are singular on one side, while there is a plurality of three on the other. But we do contend they prove that the position of our opponents is not true when they affirm that because one side of the figure or comparison is singular the other must be; and it proves that trine immersion will agree as well with a burial as the three measures of meal or the man with his three servants will agree with one kingdom.

Again, Matthew xxv, 1, "Then shall the kingdom of heaven be like unto ten virgins which took their lamps and went forth to meet the bridegroom; five of them were wise, and five were foolish." Here are ten virgins on one side, and one kingdom on the other. Though we might bring forward more these are enough to show that our position is sustained, for if ten virgins on one side of the analogy can agree with one kingdom, surely three actions in baptism can agree with a burial.

Some of our opponents have said that kingdom was a noun of multitude. Therefore, it agrees with the plurality on the other side of the comparison.

But that did not help them out of the difficulty. It only made it greater. For it is said, "The kingdom of heaven is like a grain of mustard seed." And the grain of mustard seed is not a noun of multitude, neither is it plural in any sense; which proves that in the scripture style these figures are not required to agree in number with the thing they represent. For the kingdom of heaven will agree in these figures with one grain of mustard seed, or it will agree with ten virgins just as well. From these facts we think it is clearly shown that the position of our opponents is wrong when they affirm that the action of baptism must be singular because it is compared to a burial.

As we are dealing with one of the great arguments on which our opponents vainly rely, we wish to look at it a little further. The point we wish to notice now is that our opponents take the ground that one immersion agrees with the figure of burial, but if we repeat the action of immersion it spoils the figure—that is, the repetition of the action, or one side of the figure, will spoil the analogy. We will now prove from scripture that they are wrong as to that point in the argument. In John iii, 8: "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." Here a man being born of the Spirit, an action that is performed but once, is compared to the blowing of the wind, something that is repeated almost hourly, yet one may be a figure of the other. This is conclusive evidence that there is nothing in all these arguments of our opponents against trine immersion, for the repetition in the blowing of the wind does not prevent it from agreeing with the spiritual birth, neither will the repetition of action in baptism prevent it from agreeing with the figure of a birth..

As the scriptures abound in figurative style, presenting almost every truth in a figurative manner, we

want to present another class of them which bears directly upon the point before us. In 1 Corinthians v, 7: "For even Christ our passover is sacrificed for us." Here the sacrifice of the Jewish passover is made a figure of the sacrifice of Christ for us. The point in this figure bearing on the argument is that the sacrifice of the Jewish passover was repeated many times, while the sacrifice of Christ was but once. In this case we have a scripture figure with a repetition on one side and no repetition on the other. There is just as much analogy between *trine* immersion and a burial as there is between the Jewish passover repeated many times and the sacrifice of Christ.

But to make this matter plainer, if indeed it can be done, Paul brings up the very question at issue, the very point now in dispute on this subject, in his letter to the Hebrews, where he compares the Jewish high priest entering into the holy place once a year to make an offering for themselves and for the people, to Christ making an offering of himself once in the end of the world. He brings up the point whether the repetition of the figure on one side makes it necessary to repeat the action on the other. "For Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. *Nor yet that he should offer himself often, as the high priest entered into the holy place once a year, with blood of others, for then must he often have suffered since the foundation of the world.*"

Here the offering of the high priest, Paul says, is once a year. Then it was repeated many times, and Paul makes it a figure of the offering of Christ, and says that Christ does not have to offer himself often. The very point at issue is here settled by the apostle, for if Christ must repeat his offering to make it agree in number with the other side of the figure, Paul says then he would have suffered *often* since the

foundation of the world. From the figures we have referred to it is clearly evident that all these arguments of our opponents are fairly shown to be no evidence against trine immersion, for the point on which they rest is not scripturally true, consequently it proves nothing for their cause. We have been a little lengthy in our investigation of this argument, because it was one of their main points relied on to sustain single immersion.

The truth in regard to scripture figures is that nearly all the types and shadows of the Old Testament have a plurality or repetition, while they point to an antetype in the New Testament where there is no plurality or repetition. So it is in the New Testament, a large number of the parables and figures are on one side of the analogy singular, while on the other they are plural. And it is remarkable how many of them have a plurality of three. Though not referring to *trine* immersion, yet we conclude they refer to the sacred Trinity represented by it. There are other figures in the New Testament referring to baptism, like planting, resurrection, etc., that are all answered and explained by our remarks on this argument.

The third argument presented in favor of single immersion is drawn from those scriptures where baptism is called a washing. In Titus iii, 5: "But according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." And Ephesians v, 26: "That he might sanctify and cleanse it with the washing of water by the word." The argument drawn from the word washing in these scriptures is that it teaches but one washing, which implies one action.

We are a little surprised that this word should be brought forward to prove single immersion. For, if the word wash means a single action (which has not

yet been proven), then the word washing would give an idea of something more, like dip gives the idea of a single action only, but the word dipping does not. It fully admits plurality of action, like *bapto* means one dip only, but *baptisma* and *baptizo* admit the idea of plurality or repetition. We presume when fully understood, the word washing comes nearer proving a plurality than of a single action. Is not the *washing* of clothes done by plurality of action? Most likely it is.

Our opponents contend that these passages should read washings in the plural to convey the idea of plurality in the action of baptism; but that is not correct, for the idea of repeated action is always admitted by the participial noun washing, like dipping, without giving it in the plural form.

We find the word in its plural form used twice in the New Testament. One is in Hebrews ix, 10: "Which stood in meats and drinks, and divers washings." And in Mark vii, 4: "And many other things there be which they have received to hold, as the washings of cups and pots, brazen vessels and tables." We give this washings in the plural form, because it is so in the Greek. Like the divers washings in Hebrews, it is translated from *baptismous*, and should be rendered plural in both cases, for they both refer to the same thing, the washings of cups and pots, brazen vessels, etc., the washing of different things, and not the repetition of action in washing the same thing.

The fourth argument brought against trine immersion is drawn from the baptism of the Holy Ghost. They argue that the baptism of the Spirit into one body is a single action in baptism, and they contend there would have to be three actions in the baptism of the Holy Spirit if *trine* immersion was true.

This argument would be parallel if the baptism of

the Holy Spirit be performed into the three names of Trinity. But if the baptism of the Spirit be in one name only, or in no name at all, then the argument is of no force against the plurality of action in baptism. If our opponents will show that the baptism of the Spirit is connected with the ceremony of water baptism, and is performed in the name of the Father, and of the Son, and of the Holy Spirit, then we will be under obligation to consider it as an argument against trine immersion. But when it is in no way connected with the commission, we are not willing to admit that there is any argument in it.

The fifth argument to prove single immersion is drawn from the scriptures which speak of all things being done in the name of Christ. Colossians iii, 17: "And whatsoever ye do in word or deed, do in the name of the Lord Jesus." And 1 Corinthians vi, 11: "That we are justified in the name of the Lord Jesus." And Acts ii, 38: "Be baptized in the name of the Lord Jesus." The argument is that these and many other passages show that in the name of the Lord Jesus we come to the full assurance of all the blessings of the gospel.

All the truth there is in this argument we very readily admit, and accept the name of the Lord Jesus in every great truth of the gospel. But while we do that we can not accept any system as true that would ignore the work and presence of the Father and the Holy Spirit in every grace, mercy, blessing, found in the Christian religion. This argument does not reach the point in controversy; for, however much must be done in the name of the Lord Jesus, baptism must be into the name of the Father, and of the Son, and of the Holy Spirit. Now, if the argument would prove anything it would be that we must be baptized in the name of the Lord Jesus only, and our opponents would not be willing to baptize in the name of

Jesus only, consequently their own practice refutes this argument.

The sixth argument of our opponents is similar to this. It is drawn from Colossians ii, 9: "For in him dwelleth all the fullness of the godhead bodily." This argument is that because the fullness of the godhead dwells in Christ a baptism into him is a baptism into all three of the divine names.

This argument, like the last one, if it proves anything it proves that it is only necessary to baptize in the name of the Lord Jesus. Upon the principles of this argument we might just as well argue that because the Son and the Spirit are in the Father, therefore a baptism into him would be a baptism into all three of them. But such criticism and far-fetched inference upon a matter where we have a plain command of God only prove the weakness of the cause they are brought to sustain. And we think that any argument that would change the form or sense of the commission which Christ has given needs no other fact than its disagreement with the commission to confute it.

The seventh argument is given about in this way: That if Christ had required the apostles to perform more than one action in baptism, he would have used a numeral adjective to indicate the number of actions, like the case of Naaman, the prophet told him to dip himself seven times. So, they, argue if the Savior designed the apostles to immerse three times, he would have used the numeral three to indicate it.

We believe this argument of our opponents is hardly worthy to be called an argument. There could hardly be a position taken more incorrect than is done in this case. We will test the truth of the argument by a few scriptures. In John xiv, 1, "Ye believe in God, believe also in me." Here the

numeral two is not used. Yet it is as clearly required of them to believe in both the sacred names as it could have been done by using the numeral two.

Another passage in John xix, 20, "This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latin." This passage shows clearly that the accusation was written three times, yet the numeral three is not used to express it, for the reason that the number of times is expressed by other words. The truth on this subject is that numerals are only used to indicate number when there are not other words expressing it. If you read in the newspaper that there was a man, a woman, and a child drowned in the river, it as perfectly gives the number drowned as could have been done by using the numeral three. So it is in the formula of baptism. There is no more need of the numeral three to show how many actions are required in baptism than there is to show how many were drowned or how many names were called in the commission. So you can see at once that this argument of our opponents is founded in error. Therefore, it proves nothing against trine immersion; but rather when investigated, throws light on the subject, making it more plain.

BOWING IN BAPTISM.

WE will here give the arguments we have offered to sustain the practice of the forward action, or bowing in baptism, as this work requires that we should give the testimony offered on that part of the subject.

Our first argument to prove the forward motion is that all the acts of worship which bear as evidence on the subject show that the righteous bow and kneel, or fall upon their face in the worship of God. No act of worship is ever performed in the practice of holy men, so far as given in the Bible, where they fell backward, or by any backward motion. To sustain the position here taken we refer to the scripture testimony on this subject.

Psalms xcv, 6, "O come let us worship and bow down; let us kneel before the Lord, our Maker."

Philippians ii, 10, "That at the name of Jesus every knee should bow of things in heaven and things in earth, and things under the earth."

These scriptures show that the holy men of God teach by example bowing and kneeling as the form or mode of worship most acceptable in the sight of God. And when the apostle says "At the name of Jesus every knee should bow," it does seem that in baptism when the name of the Father, the Son, and the Holy Spirit are called in behalf of the penitent believer we should bow upon our knees instead of falling backward.

As bowing in the worship of God is the example set before us by the holy men, like Abraham bowed himself (Genesis xviii, 2); Lot bowed himself (Genesis xxxiii, 3); Jacob bowed himself (Genesis xlvii, 31); Joseph bowed himself (Genesis xlvi, 12); the children of Israel bowed their heads and worshipped (Exodus iv, 31); Daniel kneeled three times a day on his knees (Daniel vi, 10); Jesus kneeled down and prayed (Luke xxii, 41); Stephen kneeled and cried with a loud voice (Acts vii, 60); Peter kneeled and prayed (Acts ix, 40); Paul kneeled and prayed (Acts).

All these examples of bowing and kneeling stand as evidence in favor of this posture in the ordinance of baptism, unless there is evidence on the other side to show that a backward motion or action is to be observed in the ordinance. And to get the scripture teaching on that point we refer to some of the passages where it occurs.

Eli fell backward and broke his neck. 1 Sam. iv, 18. Here is a wicked man under the judgment of God falls backward and dies. The wicked men, when they would take Jesus, went backward and fell to the ground. John xviii, 6. God says the wicked shall go and fall backward, and be broken and snared and taken. Isaiah xxviii, 13.

We have now before us the scripture view of backward motion, or going or falling backward, and it shows us clearly that it in no sense or form belongs to any act of worship or service which God requires of his people.

Having, then, both sides of this question before the mind, the force of this argument may be easily seen, that all the evidence drawn from the action or posture accepted of God in worship is in favor of a forward action and kneeling in baptism.

Our second argument to prove a forward action in

baptism is drawn from the fact that inspired men apply the term baptism to figures of it where the action is evidently forward.

The children of Israel passing through the Red Sea is by the apostle called a baptism. The history of it is given in the fourteenth chapter of Exodus. There God says, "Speak to the children of Israel, that they *go forward*." Here, when the apostle applies the word baptism to a forward action, we are safe in applying that term to a forward action in baptism. If inspired men will thus apply it to things where the only action is forward, it is evident we have one baptism with a forward action.

Again, the Savior calls his suffering a baptism; in that he fell upon his face in the garden. He kneeled down and prayed in his suffering. On the cross he bowed his head and gave up the ghost. In all the sufferings of Jesus, so far as action is concerned, it was kneeling, bowing, falling on his face, and no backward motion in it.

Then it is evident again that the term baptism is applied where the action is forward; and if Jesus and the apostle would apply the very word that expresses the ordinance to things that are clearly a forward action, it is conclusive evidence that the idea of forward motion is in the word baptism when they apply it to these things; and when we observe the ordinance by kneeling and bowing forward, we use the term baptism with the same ideas in it, so far as posture and action are concerned, that were in it when the Savior applied it to his suffering. Thus we have a right, founded on divine authority, to apply the term baptism to the ordinance with the forward or kneeling posture in baptism.

Our third argument in favor of a forward action in baptism is drawn from Paul's language in Romans

vi, 5: "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection."

Here by planting the apostle has an allusion to baptism, which he calls a planting. Then to baptize in the likeness of his death, so far as action is concerned, he bowed his head and gave up the ghost. Then to have a likeness we must bow in baptism, for a backward action would not be in the likeness of his death, could not be so far as the action is concerned. And as the apostle says we are baptized into his death as well as in the likeness of it, all the action that is brought before the mind in his death is a forward action. And as baptism thus connected with his death is one of the most solemn ceremonies, the most solemn act of worship, it is the most fit, proper time and place for man to kneel and bow before the Lord.

Our fourth argument in favor of bowing in baptism is drawn from the fact that baptism is called a washing or bathing.

The point in this argument is that when persons wash or bathe themselves, as under the Jewish law, it is not reasonable that they do so by falling backward. When Naaman dipped himself seven times in Jordan, he evidently did it by bowing forward into the water, and that dipping of Naaman is called baptism. Then as the dipping and bathing of persons in water are called or applied to baptism, it is good authority on which we may with reason conclude that in apostolic times the action of baptism was by bowing forward into the water.

Then again, when we consider the proselyte baptism of the Jews was, as Drs. Lightfoot and Clark inform us, observed by bowing forward into the water, those Jews who thus practiced the ordinance would evidently observe the command of Christian

baptism in the same manner unless there was something in the command of the Savior that required a different mode. But there being nothing in the command requiring anything different from the mode of Jewish bathings, or the dipping of Naaman, or proselyte baptism, it is only reasonable and fair to conclude that Christian baptism was observed by the same mode.

Again, when we consider that kneeling and bowing forward is the most reasonable, easy, natural manner in which a person can go into the water, by the laws of nature this mode is made easy and disengaging both to the subject and the administrator. By the forms of devotion and worship as given in the Bible it commends itself as a proper and acceptable posture in baptism, while the mode of laying the candidate backward in the water, as done by the English Baptists, is more difficult to the administrator, more unnatural as a mode of immersion, and contrary to all the forms of devotion and worship found in the Bible. For these reasons we are justifiable in the conclusion that it was not the mode observed by the apostles.

We will here present and examine about the only argument that has been offered in favor of the mode of laying the subject backward in the water in the ordinance of baptism. It is founded on the sixth of Romans: "Buried with Christ by Baptism."

This argument is drawn from the fact that baptism is called a burial. And as Christ was laid in the grave, it is assumed that a person must be laid backward in the water in baptism. The first view of this argument to persons who bury their dead as the English do would seem to teach the backward action in baptism. But to other nations of people who do not bury their dead in the posture of the English it would be an argument equally strong to prove a different mode. And as there are different modes of

burying the dead, as some do in a kneeling posture, this argument would prove as many different modes of baptism as there are modes of burying. But, as Paul wrote to the Romans, it could not be an evidence of either mode, from the fact that the Romans burned their dead and buried their ashes in urns.

The apostle does not say we are baptized into his burial, nor in the likeness of his burial, but that we are buried by baptism. Then any mode of baptism in the water, so that it flows over the subject, is a burial in the full sense of that word, and no other meaning than that can with reason be inferred from the apostle's language.

To confirm the view here presented we give the remarks of Robinson, a learned Baptist of England. He says: "The first English Baptists, when they first read the phrase 'buried in baptism,' instantly thought of an English burial, and therefore baptized by laying the body (backward) in the form of burying in their own country, but they might have observed that Paul wrote to the Romans, and that Romans did not bury, but burned their dead, and buried nothing of their dead but their ashes in urns, so that no fair reasoning on the form of baptising can be drawn from the mode of burying the dead in England."

FEET WASHING.

As our brethren have ever held to feet washing as an ordinance of the church, we feel that it is our duty, when called upon, to defend our practice on that subject. Having spent a good deal of time and labor in that direction, we will here give our efforts made in defense of that doctrine, hoping to induce the reader with candor and a desire for truth to search the scriptures carefully on that subject, and weigh with impartial judgment the arguments we have here presented.

Our first argument to prove that feet washing is an ordinance to be observed in the church of Christ as a religious service is founded on the fact that it is commanded by our Lord Jesus Christ in the thirteenth chapter of John, verses 12-15: "So after he had washed their feet and had taken his garments and had sat down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you."

Here in the example and the command of our Savior we have one of the plainest and most positive institutions found in the gospel. Baptism is not

given with any more force or power than there is in the command to wash feet. Both have the example and the command of the Savior to establish them in the church. Christ having all power in heaven and in earth given into his hands, is the highest authority the church can have on any subject, and his sovereign power over all things to the church gives him the right to command and makes it the positive duty of the children of God to obey all his commands, for he is the author of their salvation, the source of all their happiness. He is their Lord and Master, and when he gives his commands by precept and example, as he did in feet washing and baptism and the Lord's supper, the way of obedience is as plain as it can be made.

In connection with this argument we wish to make a few observations in reference to the commands of the gospel, that we may more fully understand the true grounds of Christian obedience. When Paul says Christ is the power of God and the wisdom of God to them which are called, he would lead our minds beyond the commands and ceremonies of the gospel up to Christ their author, yet he does not set the commands aside by this doctrine, but fully enforces them, for when he says Christ is the power of God to us it includes his power to bless and save as well as to command. And we obey his commands, not because there is power in them to save us, neither because there is power in our works to save us. Not all the forms and ceremonies of the gospel can merit or purchase our pardon. Christ is the power of God to us. He has purchased our pardon; all the merit is in him, and he of his own free grace bestows his unmerited blessings on the children of God. So when we obey his command it is not because there is power in it, but because there is power in Christ who gave it. And through his spirit he gives all the blessings he designed when he gave the command,

and when we obey the command of feet washing, or any other, we look beyond all human agency up to the divine power in Christ from whence all our blessings come. But he has appointed the commands, and through them we come to him. They are the means he has appointed to lead us to the fountain from which flows the bread and water of life.

Another point in regard to the commands of God we wish to note is that we accept the command of feet washing and all others because the wisdom of God has appointed them. Although we may not have wisdom to understand all about them, neither the reason why they were appointed nor all the object or purpose God designed in them, yet Christ is the wisdom of God to us on that as well as all other subjects. We are sure he in his infinite wisdom comprehends it all, and if we in our weakness fail to understand all about the commands of God, we put our trust in him who gave the command, because he is the wisdom of God to us. Thus we would give up our own wisdom and the wisdom of the world and seek that wisdom which is from above; and as the wisdom from above led Christ and his apostles to obey these commands, let us seek the same wisdom, that it may lead us in the same way.

Our second argument to prove feet washing an ordinance of the church is drawn from the fact that Christ, who gave the command, is the author and finisher of our faith on that as well as all other subjects.

This truth Paul gives very clearly in his letter to the Hebrews, when he says the Christian shall run the race set before him, "*looking unto Jesus the author and finisher of our faith.*" Here we learn the important truth that Jesus is the author of our faith, and that he is also the finisher of it—not that he is the

author of a part of it and some one else finishes it to suit himself.

The first point of interest which we wish to note in this argument is that if Christ is the author and finisher of our faith he would make the faith of all men the same. And further, so far as Christ and his word are concerned he does make the faith of all alike. We hope the reader will not be startled at this position, for we think it will be accepted by every impartial reader when we are done. We can not admit it to be true that Christ makes one kind of faith for one man and another kind of faith for another. He does not make one an Armenian and another a Calvinist. He does not make one to believe and obey all the commands and another to set them aside and not obey them. These differences come from some other source, not from Christ and his word.

To get this matter fully before the mind, let us see how Christ is the author and finisher of our faith on the subject of feet washing. Then to begin with Christ on the subject of feet washing, and to stop with him, he would be the author and finisher of our faith; if we believe all he said and did on that subject, no more and no less surely our faith would be the same. Now let us hear Christ on the subject of feet washing, and see if he does not make one faith for us all. John xiii, 4: "He riseth from supper and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin and began to wash his disciples' feet and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only,

but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?"

Here, dear reader, the gospel tells us just what Jesus did, and how he did it, and what he said. Now, as to the matter of that faith which Jesus Christ is the author of, I believe all he did and said on the subject. So do you. We all believe it just the way it is in the book. So far as we have read from Jesus on the subject of feet washing, there is not a particle of difference in our faith. And there can not be, for he gives no more nor less than is in his word, and we can not believe more nor less on his authority, for neither of us is willing to believe anything ought to be added or taken away from what Jesus did and said on that subject. And we all accept it just as Jesus gave it. Then do you not see, so far as Jesus is the author of our faith, he makes us all one?

Now let Jesus be the finisher of our faith, and then see whether he has made any difference. In verse 13 he says: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Now we have what Jesus said, as well as what he did. And when he is the author and finisher of our faith, he makes it in all of us just like the word, just like the thirteenth of John, and there is no difference

in our faith so far as Jesus and his word are the author and finisher of it.

If we differ, our difference must come from some other source beside Jesus and his word. But if we begin where Jesus begins, and quit where he stops on the subject of feet washing, our faith will be the same; and if we practice according to that faith, our practice will be just like Jesus said and did; and if we do not put into practice the faith that Jesus gives, it will do us no good to believe it, for faith without works is dead.

Notwithstanding we all believe just what Christ said and did, yet we differ very much in our practice; and the point we wish to notice here is where that difference comes from, and what makes it. One difference comes this way: some man says this is an ancient custom and belongs to the entertainment of travelers or strangers, and should be practiced in the family at our homes. We know this is only his *opinion*, for Jesus never said anything about ancient custom, or lodging strangers, or anybody else; neither did he say anything about washing feet in your family at home. All that is only the *opinion* of man. Jesus is not the author of that. He can not be, for he said nothing about it. Faith takes just what Jesus said and did, no more and no less. *Opinion* may take a great many things that Jesus never gave, either by precept or example. There is a great difference between faith and opinion. Faith is founded on God's word; *opinion* is founded on human inference, or it may only be imagination. While we agree in our faith in God's word, we may differ in our opinion. While one practices according to faith in God's word, doing the things that are set forth by the precept and example of our Savior, another will practice according to his *opinion*, doing what he finds in ancient custom, or it may be something else neither like the ancient custom nor the precept of the Sa-

vior. Another difference comes up in this way: Some learned man may say that Jesus did not intend his disciples should wash one another's feet; he only wanted to teach them humility, and never intended they should follow his precept. While his faith in God's word is just like mine, he forms this *opinion*; he goes by his opinion; I go by my faith in the precept and example of Jesus. So you can see while we both believe God's word and believe it just as Jesus gave it, yet we are differing widely; his faith in the precept and example of Jesus is dead, for it has no works, because faith without works is dead. His opinion is not dead, for his works are according to his opinion; it governs his actions. Then, if Jesus is the author and finisher of our faith on the subject of feet washing, and we practice according to the faith he has given in his word, our practice will all be like the pattern from heaven. But if every one forms opinions of his own, then goes by his opinions, we will find some washing feet one way and some another, and some not at all, because every one is going by his opinion.

As this is a general argument applying to all the commands of God, we wish to illustrate it more fully because we have use for it in the investigation of other commands. Take the case of Naaman, in 2 Kings, v, 10, "And Elisha sent a messenger unto him saying, Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and said, Are not Abana and Parphar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"

Here was faith in God's word pointing Naaman down to the river of Jordan, while his *opinion* would point him to the rivers of Damascus. Now faith could lead him to no river in the world except Jordan, while his *opinion* might lead him to the Par-

phar, or any other river his prejudice or imagination would prefer. God was the author of the faith, but Naaman was the author of the *opinion*.

Again, take the case of Saul in 1 Samuel, chap. 15, it shows the difference between faith in God's word and man's *opinion*. Here God sent Saul and told him to utterly destroy the Amalekites, both man and beast. But we see in the ninth verse, "Saul and the people saved Agag and the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all that was good, and would not utterly destroy them." When the Prophet of the Lord met him, Saul said, "I have performed the command of the Lord." And Samuel said, "What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen, which I hear?" Twenty-second verse. And Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord he hath also rejected thee from being king." Now we would have you note that faith would lead Saul to do just what God commanded him. But his *opinion* would lead him to do something else to reserve Agag and the best of the flock to make an offering in Gilgal. And because Saul followed his own opinion instead of the command of God, the Lord rejected him from being king over Israel.

Though opinion may not always be as bad as the case of Saul, or as dangerous as that of Naaman, yet opinion is the cause of our difference on feet washing, and in fact nearly all the difference in the religious world is caused by it. Naaman did not need opinion; he only needed faith; by it he was safe without opinion. Saul, too, only needed faith; he had no

need of any opinion; all it could do would be to lead him wrong; faith only would lead him right. So it is with us when God commands. We need faith to lead us unto obedience. It is better than sacrifice. We do not need opinion. It might lead us wrong like it did Saul. Faith in God's word can not lead us wrong. It could not lead Naaman wrong; neither Saul, nor any other man. The only danger is in following our opinion instead of what God hath said.

Our third argument is drawn from the fact that the precept and example of Christ include disciples, the saints, and none others.

By this argument we wish to show that the feet washing our Savior taught belongs exclusively to the church, not including in it in any way persons that are not believers; and by showing that it is commanded to believers only that the saints shall wash the feet of none but the members, we prove it to be a church ordinance, a religious rite or ceremony. In proof of this point we will note, first, that in the precept and example given by Christ there were none but the Savior and his disciples engaged in it. In fact, we know not that there were any others present on that occasion. The same company was present when Christ instituted the Lord's supper, making it an ordinance of the church, because it was instituted and commanded to believers only; but not any more so than the ordinance of feet washing, for it was instituted in the same company and commanded to the same persons. Then upon fair principles of reasoning we conclude that the Lord's supper and feet washing are both ordinances of the church. Christ instituted them both, they were given to believers only. They were both alike, so far as being public is concerned; if one is a public ordinance so is the other, for Christ made no difference in that respect. They were both new institutions among the disciples,

neither of them having ever been observed by the disciples before Christ instituted them. They both had their beginning in the Christian religion, founded on the example and command of Christ. These facts concerning feet washing put the question beyond a reasonable doubt that it belongs to the church as a religious rite, a Christian ordinance.

The second point we wish to note in support of this argument is the very explicit language of our Savior, when he said to his disciples: "Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you."

Here the language of the Savior is clearly addressed to his disciples only: "Ye call me Master and Lord, and ye say well, for so I am." This command is given only to those who own him as their Lord and Master, which includes believers—the Master and his servants. Then if Christ is our Lord and Master he has the right to command, and if we are his servants it is our duty to obey. This language of the Savior, including only the Master and his servants, we consider very conclusive evidence that feet washing, as commanded by the Savior, includes only believers.

In connection with this argument, we would observe that there is no intimation, either by Christ or his apostles, that the saints should wash the feet of any person outside of the church. This fact is sufficient evidence that he does not enjoin the ancient custom of feet washing, for it belonged to the world as a part of the hospitality of that age, and had no respect to religious character, while the feet washing of the Savior is connected with the Christian religion alone, including no other religion and no other character. Then he who washes feet according to ancient

custom in the private family is going by human authority, for there is no divine command for it.

Our fourth argument is founded on the fact that Christ commanded his disciples to wash *one another's feet*.

In the ancient custom of feet washing persons washed their own feet, or the servants washed the feet of their masters. But Christ commands his disciples to wash *one another's feet*. This is like the other religious ceremonies of Christianity. The disciples break the bread of communion with *one another*. They are commanded to pray with and for *one another*, and to exhort *one another*, to fellowship and love *one another*, to salute *one another*. In all these cases the peculiar use of the word *one another*, giving a practice among the saints only, shows us the force of that word when the Savior commanded his disciples to wash *one another's feet*.

The communion is a religious rite or ceremony, because it is an observance among Christians only. If the communion was taken with the world it would not be a religious ordinance, for it would be among irreligious people; but when it is an observance belonging alone to religious people it must be a religious ordinance.

The same rules apply to feet washing. If it is to be observed with the world then it is not a religious ordinance. But when religious people are commanded to wash *one another's feet* it can not, in the nature of things, be any other than a religious ordinance, fully as much so as any other ordinance in the gospel.

To illustrate this argument further we would observe there are many duties that must be performed to persons outside of the church. But these duties are not church ordinances, for they are to and for persons that are not in the church, such as you

must love your enemies, do good to them that hate you, entertain strangers, feed the hungry, clothe the naked, etc. These are religious duties but not church ordinances. But it is very different when we come to the church where an observance or duty is commanded to the members for their observance with one another. It must of necessity be a religious ordinance, for it is something to be done by a religious person, and it must be done with none but the disciples, which makes it exclusively a religious ceremony. Such are the facts in regard to the Lord's Supper, the Communion, Feet Washing, Baptism, etc.

Let us contrast the feet washing of our Savior with the ancient custom, that the two practices may be clearly seen. On one side in the command of the Savior you see the believers assembled together in one place engaged in washing one another's feet. They are trying to follow Jesus who gave them an example, for he is the author and finisher of their faith on that subject. Now look on the other side at the ancient custom of feet washing. There you see a man get water for a stranger, or traveler, to wash his own feet. Or, perhaps, you see our opponent get water to wash the feet of some person in his family at his home, where they came to lodge with him. He is trying to follow the ancient custom. It is the author and finisher of his faith on that subject, or at most it may be Jesus is the author of it, and the ancient custom finished it. But to us it seems opinion is both the author and finisher of it.

Our fifth argument is founded on the fact that the Savior attaches a very great penalty to the matter of feet washing when Peter refused to have his feet washed.

In John, xiii, 8, "When the Savior comes to Peter to wash his feet, Peter saith unto him thou shalt never wash my feet. Jesus answered him, If I

wash thee not thou hast no part with me." Here Peter learned that if he persisted in rejecting this matter of feet washing there was a most terrible penalty awaiting him.

The main point in this argument is the Savior here presents feet washing as a law with a penalty when he says, "If I wash thee not thou shalt have no part with me." A greater penalty could not be attached to any law than Jesus here made to enforce the submission of Peter to the ordinance of feet washing.

That penalty was more than all physical punishment—even more than death. It was the part Peter had with the Savior; it embraced his greatest interest in this world and in the world to come. How awful would be the condition of some if Jesus would inflict that penalty, "Thou shalt have no part with me," upon all those who refuse to submit to the ordinance now. Yet he threatened that judgment upon Peter, who was as dear to him as any of us are. Though the penalty threatened soon moved Peter to submission, there are many to-day who obey not the command and fear not the penalty.

There was no penalty like that attached to the ancient custom of feet washing. In fact, it had no penalty, for it was not a law, though in ancient times God made a law that the priests should wash their hands and their feet. Exodus xxxiii, 21: "So they shall wash their hands and their feet that they die not." In this law the penalty for not washing the hands and feet was death, but it was a very different thing from the ancient custom of feet washing. One was a positive law, with the penalty of death, while the other had neither command nor penalty. And the law of feet washing given by our Savior differs from both of them. The priest washed his own feet, while the disciples were commanded to wash one an-

other's feet. If Peter had refused to be baptized or to take the communion the penalty could not well have been greater.

The penalty was so great that it would separate him from Christ, thus making this matter of feet washing so important to Peter that it in some way embraced his spiritual welfare, his fellowship with Christ and his membership in the church, for if he had no part with Christ he could have no part in either.

When Christ makes the penalty so great that it would reject a disciple for refusing to engage in it, he thus himself makes it an ordinance in the church so important that it is essential to membership, and gives us good authority for saying to a member to-day who, like Peter, would refuse to engage in the ordinance of feet washing, that you can have no part with us, for we should be like Christ when he gave us the divine law eighteen hundred years ago. He said that to one who refused to submit to feet washing then, and to be like him we say the same thing to the same kind of refusal now, for we wish to hold feet washing in the same light, in the same way it was given when Christ instituted it among his disciples.

While on this point we wish to refer to what Paul says to Timothy concerning a certain widow in 1 Timothy v, 9, 10: "Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet."

Here we wish to note the point that this widow could not be taken into the number who were the most favored and faithful in the church if she had neglected or refused to wash the saints' feet. This penalty against a widow, depriving her of the highest privileges and benefits in the church if she have not

washed the saints' feet, shows the law of feet washing to be such in that day as to affect the standing of members in the church. Her case was something similar to Peter's. She could be accepted with feet washing, but she would be rejected without it.

From these facts relative to Peter and this widow concerning feet washing, it is evident that there was a penalty in both cases affecting their spiritual welfare. The fact that Christ gave it to his disciples, enforcing it with a penalty that they should have no part with him, and that Paul teaches it in his day, enforcing it even upon the widows with a penalty that they should be deprived of the highest favors of the church if they had neglected or refused to wash the saints' feet, is very conclusive evidence, even positive proof, that feet washing was an ordinance, a law that could not be neglected or disobeyed without incurring the displeasure of God. We can not conceive how it is possible to give more positive proof of a law or binding obligation than is here presented; when the Savior and the apostle, filled with the Holy Spirit, give a command with a penalty annexed, which involves the spiritual welfare and safety of those to whom it is given. There is not a command in the New Testament given in a more positive manner than this. Here is the command of the Savior connected with his example and enforced with a penalty. How could we have more. Baptism and the communion have not been given with more commanding force, if, indeed, with as much.

Our sixth argument to prove feet washing an ordinance of the church, is drawn from the spiritual nature of it as presented by the Savior when he instituted it among his disciples.

Though we have before alluded to this point, we now want to look at it more fully, for we feel that the spiritual design, object or purpose of every command

constitutes its great importance. The spiritual work is of so much importance, that without it every command would be an empty formality, a shadow without a substance.

The first point to prove that there is something spiritual in the ordinance of feet washing is the fact that it is commanded to believers only. Like the communion, it has a spiritual object, because it is given to a spiritual people, to those who are born of the spirit. In the Jewish economy, when we find an ordinance or ceremony to be observed among them, there was something spiritual connected with it as its object, which gave it its great importance and made it an object of spiritual interest to them. Their sacrifices and offerings for sin were formal ceremonies and would have been of no value had it not been for the spiritual design and work which God purposed in them. So it was with the passover. Its spiritual purpose constituted its great importance.

And when we come to the gospel, we find the great spiritual interest of the church provided for by various means appointed of God. All the ordinances and ceremonies which God has enjoined in the church are of that character. To illustrate this point further we will refer to a few of these ceremonies. The disciples are commanded to engage in singing and prayer, and exhortation. In this there is something formal, but the great object is spiritual. So is baptism and the Lord's supper, the communion, etc. Though they are in one sense literal, yet there is a spiritual design in them, giving them their greatest importance in the church. If, then, we can show that there is a spiritual design, a spiritual work, connected with feet washing, that alone will be sufficient to establish it as a church ordinance.

The second point to prove that there is something spiritual designed in feet washing is the language of our Savior found in John xiii, 6, 7, "Then cometh

he to Simon Peter, and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter." There are three points we wish to notice in reference to the words of the Savior to Peter: "What I do thou knowest not now."

First—If it had been an ancient custom the Savior was observing Peter most certainly would have known all about it, for it is not reasonable to suppose he would be ignorant of that custom, living in an age when the custom prevailed. And it is not reasonable that men of our age should know more about ancient custom, and more about what the Savior was doing than Peter knew.

Second—If the Savior had been washing their feet alone for the purpose of cleansing them from dirt, Peter certainly would have known all about that. It is hardly reasonable to suppose that a person could wash feet to clean them and those who were washed not know the object of it. If the object of the washing had been wholly literal, it is reasonable to conclude that Peter would have understood it. The idea, then, which has been advanced that the Savior washed their feet only as an ancient custom, or merely for the purpose of cleansing them is not well founded, for it rests upon the presumption that Peter was ignorant of the most plain and literal practices of his day, even more so than some men of our day seem willing to be.

Third—If the Savior had been in the habit of washing the disciples' feet Peter would surely have known what he was doing. But as he did not know, it is good evidence that this was the first time the Savior had thus engaged with them in feet washing, making it a new thing among them, a new institution founded on the precept and example of Christ. This matter of their not knowing what the Savior was doing shows feet washing to be as new among the disciples

as the communion or any other Christian ordinance.

We now wish to notice another point made by the Savior in his language to Peter when he says, "Thou shalt know hereafter." This language naturally turns our mind to the question of what Peter did afterward learn about the matter of feet washing, and we are safe in concluding that whatever knowledge he obtained on the subject he learned it from what the Savior said to him. Then we must look to what the Savior said concerning that matter. Did the Savior tell Peter he was observing the ancient custom of feet washing? Certainly not. Did he tell him he washed their feet to cleanse them from the dirt contracted during the day? Certainly he did not tell him that either. Did he tell him he was teaching, as some men say, an example of humility that was never to be followed by his disciples? Certainly he did not tell him any of these things which men use as an excuse for not observing the ordinance.

Let us hear what the Savior did tell Peter; then we can see what he learned from him on the subject of feet washing (and I hope we may learn as well as Peter). In the eighth and ninth verses we read, "Peter saith unto him thou shalt never wash my feet." *Jesus answered him, "If I wash thee not thou hast no part with me."* Peter here learned that his part with his Lord and Master was involved in this work. As the part which Peter had with Jesus was spiritual it included his connection with life and salvation, his union with Christ, the most important spiritual relation ever presented to man.

If this is not connecting a spiritual matter with feet washing we can not conceive how it is possible to connect a spiritual matter with any command. We can not find more than this conditioned on baptism, the communion, or on any other, or even all commands. I know not a place in the Bible where a greater spiritual relation is made to stand on the condi-

tion of obeying any one command. And if we weigh the importance of feet washing by the important spiritual interest here, by the Savior made a condition of rejecting it, no command in the gospel would be more important. And Peter, from the language of the Savior, learned all that was of greatest interest to him in a spiritual sense was connected with the matter of submitting to the ordinance the Savior was then observing. From this language of the Savior Peter learned enough to make him gladly submit, saying, "Lord, not my feet only, but also my hands, and my head." It would be well for all of us if we had the teachable, the submissive spirit of the apostle Peter.

The second thing he learned from the Savior on that subject is recorded in the 10th and 11th verses: "Jesus saith unto him, He that is washed (*leloumenos*) needeth not save to wash (*nipsasthai*) his feet, but is clean every whit, and ye are clean, but not all, for he knew who should betray him; therefore he said, ye are not all clean."

In the above language *leloumenos*, from *louo*, means to wash or bathe the whole body, and is an allusion to the ordinance of baptism; while *nipsasthai*, from *nipto*, means to wash a part of the body, as the hands or the feet.

Now, as the first washing here spoken of by the Savior, indicated by *louo*, as referring to baptism, shows that the Savior referred to the spiritual cleansing represented by baptism; and the Savior adds that such do not need any more, "save to wash his feet, but is clean every whit, and ye are clean, but not all." Here the cleansing implied by the word *louo*, to wash the whole body, as in baptism, and the cleansing implied by *nipto*, to wash the feet, are both used as representing a spiritual cleansing: "For he knew who should betray him, therefore said he, Ye are not all clean." Here the cleansing indicated by these washings applies to all the disciples except Judas. He is

presented as not being cleansed by them, which is clear evidence that the Savior did not refer to a literal cleansing, because that would apply to Judas as well as to the eleven others. Now, as there was something in these washings referred to, that represented a cleansing to the eleven, but not of Judas, that cleansing must be spiritual, for Judas could receive a literal washing as well as the eleven. When we learn that these washings represent a cleansing of none but the righteous and holy disciples of Christ, we of necessity must conclude that there is something spiritual connected with it as well as any other command of the gospel.

The third fact concerning feet washing that Peter learned is found in the 14th and 15th verses: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." Here the apostle learned that the feet washing observed by the Savior was an institution appointed for the disciples to practice among themselves according to the example of their Lord and Master. From the fact that it belongs to the church alone, we know there is a spiritual design in it, for there is no institution belonging to the church, either Jewish or Christian, that does not have a spiritual object or purpose connected with it.

The fourth matter of importance that the apostles learned concerning feet washing is found in the 16th and 17th verses: "Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them." Here the Savior promises happiness to the apostles if they do the things which he had given them by his example. This promise of the Savior must have reference to something spiritual, because it is promised to the disciples, and not to the world; and there is

no promise made to the disciples separate from the world that has not something spiritual in it. If the happiness promised is only temporal enjoyment then the world has all that there is in the promise of the Savior. But this can not be true, from the fact that Peter did not know what the Savior was doing ; and if the Savior had been doing only a literal work, and the happiness promised only temporal enjoyment, the world, as well as Peter, must have known all about it ; and to conclude, this work and promise of the Savior was only a literal, a temporal thing, is making the part which Peter had with the Savior and the cleansing of the eleven only a temporal matter.

In the evidence adduced to prove the feet washing of our Savior to be an ordinance of the church, the arguments embrace these facts :

First. That Jesus gave it by his own command, precept and example.

Second. He shows them what the design and object of the command is when he shows it to represent the cleansing of the eleven, while Judas remains unclean. While washing always represents cleansing, this represents the spiritual cleansing which belongs alone to the righteous, pointing to the blood of Christ which cleanses us from all sin.

Third. The penalty or judgment pronounced upon Peter and the widow if they would not submit to the law then given to the apostles.

Fourth. The promise, If ye know these things, happy are ye if ye do them.

Here the Savior concludes this ceremony with the promise to those who know and do the things which he had done and commanded. We now have the ordinance of feet washing founded on these facts :

More than this can not be said of any command ever given to the disciples. The command, the object of it, the penalty for disobeying it, and the promise to the obedient, make the great points of

every law in the Bible, and we have all these points given by our Savior in the ordinance of feet washing. And if these be not enough to lead us to obedience, we know not what more could be added to induce us to accept it, unless it would be more of that spirit which filled the bosom of our Savior when he gave the command and stooped down and washed the disciples' feet.

Our seventh argument to prove that feet washing is an ordinance of the church is drawn from the language of the Apostle Paul concerning certain widows in the church.

In 1 Timothy v, 10, speaking of a widow, he says: "Well reported of for good works, if she have brought up children, if she have lodged strangers, *if she have washed the saints' feet*, if she have relieved the afflicted, if she have diligently followed every good work." We have quoted the passage in its connections that we may have a better view of it. The first thing we wish to notice is that it presents the subject of feet washing to the widow just as the Savior presented it to his disciples. The widow was required to wash the saints, not the feet of any person outside of the church. "If she have washed the saints' feet"—like the Savior commanded his disciples to wash one another's feet. In both cases it is confined to believers only.

Here are three different modes of feet washing presented to our minds:

First. The ancient custom which we find in the case of Abraham and Joseph, and others, where they got the water that persons might wash their own feet. This was done as a part of the entertainment of travelers, but they washed their own feet.

Second. The feet washing which some of our opponents contend for. They say that it is a family ordinance; that it should be practiced in the private

family, and upon the feet of believers only, when they come to lodge or stay all night. This is a mixture of the ancient custom with the command of Jesus.

Third. The feet washing our Savior practiced when the disciples were assembled together not to tarry for the night or to be entertained as travelers, for they did not stay over-night in the place where feet washing was instituted.

We now have the three modes of feet washing before our minds, and the question is, how shall that widow whom Paul has required to wash the saints' feet do in this matter? Which one of these modes shall she follow so as to be infallibly safe? We decide at once she must wash feet just like the Savior has shown us in his command and example. Then we know she will be right. Let her meet with the disciples, like Jesus did; then let her engage with them in washing one another's feet, as he commanded. Then we are sure she is going by divine authority. She need not follow either of the other modes, for neither of them was ever commanded of God.

If Timothy was now living, with that letter which he received from the apostle Paul in his possession, and would start in search of such a widow, one that had washed the saints' feet, should he come to some of the great cities of our day, like Brooklyn or Indianapolis, and call together all the learned ministers of their great churches; he asks them if they have any such widows as Paul describes, who have washed the saints' feet; Timothy shows them the letter written with Paul's own hand, asking them if they have not got one such widow in all their churches; they answer that they have none, for they don't think feet washing is essential to salvation or membership in the church. They tell Timothy that it was only an ancient custom and they set it aside, and they tell him that they are as near right as anybody, and their

widows believe like they do about that matter ; but Timothy tells them that Paul does not say I shall search for those who think they are right (they would be easily found); neither does he say I shall search for those who set aside all they think is not essential. But Paul says in this letter what kind of widow must be taken into the number, and no man has a right to change it. Timothy tells them the church had such widows in the apostles' day, and asks them if there is not a church on earth now like the church was then. They tell him there is a people called German Baptists or Brethren, who are very particular to observe everything that Christ and his apostles commanded; the main difference between them and us is, they will not change to keep up with the times as we do; they will not change from anything they find in the gospel; they keep up all the old practices the church had eighteen hundred years ago, such as feet washing, the holy kiss, the feast of charity, etc., but we don't think these things are necessary now. But Timothy tells them when this letter was written by the apostle Paul the church had such widows then, and if it had not changed it would have them now. This illustration gives the truth concerning the widow and the command of feet washing. But if Timothy would come into our Brotherhood he could find many such widows as those described in the apostle's letter, for with us the gospel has not changed.

Another point to prove that the feet washing required of the widow was not the ancient custom, is that Paul separates it from and speaks of it as a different thing from lodging strangers, when he says: "If she have lodged strangers, if she have washed the saints' feet." Thus making it one thing to lodge strangers, and another thing to wash the saints' feet. The ancient custom which had long been practiced was to get the water and let the stranger wash his own feet. But the duty of washing the saints' feet

Paul separates from that, for he does not require the widow to wash the strangers' feet, but to lodge them and wash the saints' feet; not even to get the water for the strangers to wash their own feet, which she must have done to follow the ancient custom. While the duty of lodging strangers is a religious one, it is not a religious ceremony or ordinance. But washing the saints' feet is a religious ordinance, because it is observed only among the saints, among religious people, washing one another's feet. It is in that respect like any other ordinance which belongs only to the believer.

To this argument which we have drawn from Paul's language concerning the widow washing the saints' feet, our opponents reply that because the feet washing is here mentioned with the private duties of the widow, and not with the church ordinances, it proves that the feet washing is no more than a private duty. This argument of our opponents would be of force against us if the apostle was here giving the two classes of good works separately; if he was giving the public ordinances in one class and the private or individual duties in another, and then place feet washing in the class of private duties, it would be evidence on that point. But as the apostle was not giving these two classes separately, we can see no force in that as an argument. The issue between us on this point is this: They say because feet washing is here mentioned in connection with private duties, that proves it also to be a private duty. We admit that it is mentioned with duties which belong to the family, but we deny that being evidence to prove it a private duty, for public and private duties are frequently mentioned in connection with each other. Now, if we can show this to be true, then the oft repeated objection is fairly answered. In 2 Timothy vi, 5, Paul says: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof

of thy ministry." Here we have two private duties, "Watch thou in all things, endure afflictions," connected with two public duties, "do the work of an evangelist, make full proof of thy ministry." From this scripture we see the position is not quite true when they assume that public and private duties are not spoken of in connection with each other.

Again, in Titus i, 8, Paul says, speaking of bishops: "But a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he has been taught, that he may be able by sound doctrine to exhort and to convince the gainsayer.

Here we have exhorting and preaching sound doctrine, which are public duties spoken of in connection with a number of private duties, and one of them is hospitality, the very duty mentioned in connection with washing the saints' feet. Now if hospitality may be mentioned with exhorting and preaching, may it not also be mentioned with feet washing without making it a private duty any more than the others?

These scriptures show that our opponents are wrong when they take the position that public duties are not mentioned in connection with private ones. But the passage in question is enough to settle that matter against them. When the apostle says, "If she have diligently followed every good work," surely that includes all duties, both public and private. As Paul says to the Ephesians, "We are created in Christ Jesus unto good works."

Our eighth argument is drawn from the fact that the feet washing instituted by our Savior differs from all the other feet washing spoken of in sacred and profane history.

This argument contains the substance of all the others which we have offered. But it needs to be presented in a separate form because it is an impor-

tant argument in the case before us. For if the feet washing of our Savior differs from the ancient custom then it is not the same thing. But if it is like it and performed in the same way, then it is the same thing; and if we can show that it is performed in a different way and commanded to a different people, and performed under different circumstances, and for a different purpose, then we prove it to be a different institution, peculiar to the people for whom it was instituted.

The first point of difference which we notice is it was commanded to the disciples of Christ only, while the ancient custom belonged to the world without any regard to character or faith. This belongs to a peculiar people, the servants of Christ, and thus separates them from the world, like the other ordinances, making a distinction between those who serve God and those who serve him not.

The second point of difference is that the disciples were commanded to wash one another's feet, while the ancient custom was for persons to wash their own feet or for the servant to wash his master's feet. This is for the disciples when assembled together to engage in washing one another's feet as the Savior had given the example, a practice as new to the world as the religion of him who commanded it.

The third point of difference we notice is the circumstances. Christ and the disciples were assembled at a certain feast or supper, not to lodge for the night, for they left the place shortly after the supper was over. It was an assembly, a feet washing and a supper at a place where there was no person entertaining them for the night.

The fourth point of difference is that the feet washing of our Savior is given to the disciples as representing a cleansing in which wicked persons, like Judas, had no part, a cleansing only to the eleven righteous disciples, which shows the design of feet

washing represents to them a spiritual and not a literal cleansing, while the ancient custom was for the purpose of cleansing their feet from the dirt contracted during the journey of the day. It was merely a literal cleansing, and Judas could have been cleansed by it as well as any one else.

We contend that these points of difference between the feet washing of our Savior and the ancient custom is conclusive evidence that they are not the same thing, and that Christ in giving the command and example for feet washing instituted something that differed as much from the customs that preceded it as baptism or the communion differed from the customs which preceded them. Baptism or bathing in water was a custom as ancient as feet washing. Yet Christ made Christian baptism a different thing from the ancient custom of bathing by appointing it to be observed by believers in his church for a spiritual purpose. This notion of setting aside the feet washing of the Savior because there was an ancient custom similar to it in some respects, is a dangerous method of reasoning. Upon the same principle we might set aside baptism, as some have done, because the ancient custom of bathing was like it in some respects. And we may set the communion aside, because the ancient custom of eating and drinking bread and wine was similar in some respects. And so we might set the whole gospel system aside, for every part of it is in some respects similar to that which existed before it. But when we find anything given by the command and example of Christ for the benefit and practice of believers only, we may rely upon it as a gospel institution established by divine authority, notwithstanding there may have been something similar in existence before it.

REPLY ON FEET WASHING.

WE will now give the arguments that have been offered against feet washing as an ordinance of the church. Though most of them have been brought forward to set it aside entirely, some of them have only been offered to prove it a family custom or duty. We will give them as near the order in which they have been presented as we can. As we have discussed this subject with several different men, and wishing to give every argument offered by either of them, we will be governed by their general practice as to which have been presented first.

The first argument is stated in substance like this: That in the church of Christ there is an order of worship established by the gospel, and that order must be observed whenever the disciples meet together to worship. They then take the position that if feet washing is a part of the order of worship, it should be observed every time the members meet together to worship God. They then assume that every time we fail to wash feet we violate the order of worship, if feet washing is a part of it. They further say that as we do not wash feet every time we meet to worship, it proves that we do not consider it a part of the order of worship.

We have tried to present this argument as plainly as it has been given by our opponents, though it

takes a good deal of explaining to get it fully before the mind; and we think it an easy matter to show that it is not a sound argument, that it is no proof against feet washing as an ordinance of the church.

The communion is an ordinance; this none will deny. Then will our opponents apply this argument and take the communion every time they come together to worship? Certainly they do not, for they often come together to worship God, and do not take the communion. Then by their own practice they prove this argument not to be well founded. If this argument has not force enough in it to bring the communion into all our meetings for worship, it surely has no more power to bring in feet washing.

The second argument brought against feet washing is that Christ commanded it before the day of Pentecost, and the Holy Spirit was sent on the day of Pentecost to inspire the apostles with power from on high, that they might set up the kingdom of Christ and give its laws and ordinances; and as Christ commanded feet washing before the kingdom was set up, he did not put it in the church as an ordinance.

This argument has one feature in it which we think is enough to prove it incorrect. That is this: It makes the teaching of the apostles after the day of Pentecost of more weight and importance and of greater authority with the church than the teaching of Christ, and makes the teaching of Christ of no authority unless it be sanctioned by the apostles after the day of Pentecost. That is the only construction that can be put upon this argument to make it a witness against feet washing.

The apostle Peter, almost immediately after he was inspired on the day of Pentecost, proves this argument to not be true, when in Acts iii, 22, 23, he says: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your

brethren like unto me ; him shall ye hear in all things whatsoever he shall say unto you ; and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." This language of Peter shows that we can not set aside anything our Savior said, for Peter used this language after the day of Pentecost, as well as Moses did before it, which proves that Jesus must be heard in all things. It shows us that Christ, the great head of the church, taught us the great essential truths of the gospel before the day of Pentecost.

The third argument offered against feet washing as a church ordinance is drawn from the position that the apostles never tell us after the day of Pentecost that they engaged in feet washing.

This argument, taking the position that the apostles did not obey the command of the Savior, and then for our opponents to predicate their own disobedience upon an assumed disobedience of the apostles, is proving one disobedience by another. That is taking the side of the question which you must always reverse if you wish to be certainly right. Obey the commands of Jesus just because he has given them to his disciples.

We now want to show that our opponents by their own practice prove this argument not to be true, for they use the formula of baptism given by our Savior, baptizing in the name of the Father, and of the Son, and of the Holy Spirit. That form of words was given by our Savior before the day of Pentecost, and the apostles do not tell us they ever used it after the day of Pentecost. Yet our opponents use it, thus killing their own argument. But further, we must go back to Christ before the day of Pentecost to learn what kind of bread and cup to use at the communion. And if we may go to Christ to learn

how to baptize and how the communion shall be taken and of what it shall consist, may we not also go to him to learn how feet washing shall be observed?

We think this argument very dangerous to the truth of the gospel, when it would set aside all its teaching unless it is enjoined by the apostles after the day of Pentecost. This looks like giving the apostles higher authority than Christ.

And when we remember that the whole gospel was written after the day of Pentecost, that the apostles were inspired by the Spirit to write all that Jesus commanded, it is sufficient evidence to prove this argument incorrect.

The fourth argument to prove that feet washing is not an ordinance of the church is drawn from the position that the language, "Ye also ought to wash one another's feet," is not in the imperative mood—that is, the Savior did not say you shall or must, but that you may if you wish, but it is not binding.

This argument surely is not well founded. The word here rendered *ought* is *ophiletete*, which means one bound, just like being bound to pay a just debt, for that is the sense of the word *ophilo*. It occurs in the New Testament about thirty times, and always expresses a binding obligation. For example, Ephesians v, 28: "So *ought* men to love their wives." And 1 John iv, 11: "We *ought* also to love one another." Now no one would contend that because these are not given in the imperative mood that they are not binding obligations, for certainly the duty of husbands to love their wives, which is also given in the imperative mood, and of the brethren to love one another, is as binding as any command given in the imperative mood. In addition to the word *ought* we have the language, "Ye *should* do as I have done to you." And Webster says *should* is

everywhere used in the same connection and the same sense as *shall* as its imperfect. It also expresses duty or moral obligation, as "he should do it, whether he will or not." Here Webster gives the meaning of *should* as expressing an obligation in the most positive manner. But if the words *ought* and *should* be taken in the mildest form of indicating duty, it then leaves nothing in this argument, because it is our duty to obey the will of our heavenly Father, no difference in what mood that will is indicated.

The fifth argument brought against feet washing as an ordinance of the church they draw from the fact that it existed as an ancient custom. See Genesis xviii, 4; xix, 2; xxiv, 32, where it is used as a family custom. They argue that as it was used in the family then for the purpose of cleanliness and comfort, it ought to be used in the same way now, and that it continued as a custom down to the time of Christ, and that he was following that custom when he washed his disciples' feet.

As this point has already been pretty fully discussed, we need not say much on it here. The argument is founded on a position that is not true—that because a practice existed in ancient times, therefore it can not be a church ordinance. That position is not correct, because baptism, the communion, singing, prayer, preaching, were all customs or practices as ancient as feet washing. But when they were incorporated into the Christian religion, a new and different purpose was attached to them. But the argument is, that the ancient custom puts feet washing in the family, because it was there in ancient times. Upon the same principle of reasoning the ancient custom would put baptism and the bread and cup of communion where they were in ancient times, and thus the ancient custom of the Jews become the prac-

tice of the church, and we be led by ancient custom instead of the gospel. Upon the principles in this argument the commands and precepts of the gospel must be obeyed according to ancient custom. Now, exactly the reverse of that argument is the truth; we must obey the ancient custom only according to the commands and precepts of the gospel. This argument, like some others, though it only pretends to put feet washing in the family, its real import is to set it aside entirely, for it assumes that the ancient custom was for the purpose of cleanliness; then, as people wear shoes at this time, the necessity of feet washing is done away, and the custom discontinued; and that is the reason those who contend for it as a family custom, do not practice it now as such.

The sixth argument offered by our opponents against feet washing is, that the supper at which the Savior washed his disciples' feet was in Bethany in a private house, and not in Jerusalem.

This argument, whether true or false, does not affect the point at issue between us and our opponents. First, because Christ could give a command and establish an ordinance in his church as well at Bethany as in Jerusalem. The second reason why there is nothing in the argument against us is, that feet washing would as likely be in a private house in Jerusalem as in Bethany; and it is in no way necessary to our arguments that it should be in a public house. In fact, we believe it was performed in a private house used for the time being for the worship of God. The third reason why this argument does not affect the issue between us is, that Christ and his apostles are the only ones that engaged in the ceremony, whether in Bethany or Jerusalem.

We wish to notice further the point that the feet washing of our Savior was in a private house, for by it our opponents wish to prove that it must be done

in a private family. We wish to show the fact that the communion was instituted in a private house, and by it settle that point in the argument as being more in our favor than against us. In Luke xxii, 11: "And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples?" Here we have the guest chamber in a private house as the place where the communion was instituted. Matthew and Mark both speak of it as being in a private house. Then, if the communion was instituted in a private house, why not feet washing? If this argument would put feet washing in the private family because the Savior observed it in a private house, would it not also put the communion in a private family, because he observed that, too, in a private house. The truth is, that feet washing was just as much a public matter in every respect as was the communion—the same company, Christ and his disciples, in both cases, both of them were in a private house, and let me say, at the same place.

We do not believe, as our opponents assert, that the supper at which the Savior washed his disciples' feet was in Bethany; but we believe it was in Jerusalem, and at the same supper after which the communion was instituted. And we will now give the evidence which we think clearly proves the fact, not that it so much proves feet washing an ordinance, for that is done at one place as well as the other, but that it proves its connection with other ordinances in the church. The first argument to prove that the supper at which Christ washed his disciples' feet was in Jerusalem, is the fact that after the supper in Bethany Christ and his disciples went to Jerusalem, and that there is no evidence that he ever went back to Bethany again to eat another supper. In John xii, 1: "Then Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead,

whom he raised from the dead. There they made him a supper."

This passage shows that Jesus came to Bethany six days before the passover, but it does not say they made him a supper six days before the passover. It reads: "There they made him a supper." It does not say, then they made him a supper. The evidence is not clear that the supper, but that the coming, was six days before the passover. But most likely the supper in the twelfth of John is like that in Matthew and Mark, two days before the passover. From the first to the tenth verse John gives us a history of the supper, then from the twelfth verse he gives an account of Jesus going to Jerusalem, and to the end of the chapter tells us what Jesus said. He then commences in the thirteenth chapter to give a history of the supper and the feet washing without saying anything about Jesus going away from Jerusalem to Bethany.

John thus clearly gives the supper as being in Jerusalem. Consequently we have a right to believe that he refers to the supper which we know took place in Jerusalem when he speaks of the feet washing. The facts are just this plain: We read of the President going from Washington City to Long Branch, and of him eating a supper; no one would conclude that he went back to Washington to eat that supper, for there is nothing said about it. And so plain it is with the supper Jesus eat with his disciples when he washed their feet. John says nothing about him going back to Bethany to eat that supper. If I would tell you about a man coming to my house, and then tell you about how he ate supper, you would as much believe he ate supper at my house as you would believe he came to it. Just such are the facts given by John concerning feet washing at the supper in Jerusalem.

The second argument to prove the feet washing

to be in Jerusalem is from the fact at that supper it was made known to the disciples who should betray the Savior. In John xiii, 21, we read: "Verily, verily, I say unto you, one of you shall betray me." In Mark xiv, 18: "Verily, verily, I say unto you, that one of you which eateth with me shall betray me." In Matthew xxvi, 21, we read, "Verily, I say unto you that one of you shall betray me."

Here is the same language used by the three apostles to inform them that one of them would betray the Savior. Matthew and Mark both tell us the supper at which that language was used was in Jerusalem. But further it was clearly pointed out to the disciples who it was that would betray him. In John xiii, 26: "He it is to whom I shall give a sop when I have dipped it." In Mark xiv, 20: "It is one of the twelve that dippeth into the dish with me." In Matthew xxvi, 23: "He that dippeth his hand with me in the dish, the same shall betray me." These three evangelists differ in the language they use as to how it was made known that Judas would betray him; but they seldom ever use the same words in giving the circumstances of any transaction. Generally one of them gives one thing that occurred, while another gives other things connected with the same matter. Still, in all three of these evangelists the same truth is made known. This circumstance of Judas being made known as the betrayer of Christ is good evidence that the supper spoken of in the thirteenth chapter was at Jerusalem.

The third argument to prove that the supper at which Jesus washed the disciples' feet was in Jerusalem, is drawn from the fact that Jesus tells Peter that he would deny him. John xii, 38: "Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice." Mark xiv, 3: "And Jesus saith unto him, Verily, I say unto thee, that

this day, even this night before the cock crow twice thou shalt deny me thrice." Matthew xxvi, 34: "Verily, I say unto thee, that this night before the cock crow thou shalt deny me thrice."

This circumstance, recorded by all three of the evangelists as taking place just after the supper, and Matthew and Mark telling us that the supper was in Jerusalem, and John recording the fact that Jesus went to Jerusalem just before he tells of the supper, makes the evidence conclusive that they all speak of a supper in Jerusalem.

The seventh argument brought against feet washing as an ordinance of the church, is drawn by our opponents from the circumstances that made the necessity for our Savior washing the disciples' feet, that they had been traveling over a dusty road, and that they wore sandals, and their feet became soiled and needed washing.

This argument, formed on the imagination of our opponents, has no scripture to sustain it. How they can see so much dirt and sandals when Jesus says nothing about either, can only be accounted for by their lack of scripture argument. Jesus says nothing about sandals or dirt, and only speaks of one kind of cleansing, and that was a spiritual cleansing that Judas could not have, which shows that the sandals and dirt of our opponents are only imaginary, for Judas could have the benefit of cleansing from dirt as well as the other apostles.

The eighth argument brought against feet washing by our opponents is that we make it a test of fellowship that we will not hold a member in our church who will not believe and practice it.

We admit the fact set forth in this argument that we hold this command as well as any other ordinance in the church essential to membership. We know in

these days, liberality, as it is termed, has grown to wondrous proportions. Objections would come up if we make any ordinance essential to membership. Some would object if we make baptism essential. In fact there are many who consider it hardly right to make any rules of membership in the church. With many it is popular to let people believe and do almost as they please and still hold the right of membership in the church. And under such circumstances we are not surprised to hear this argument against feet washing. We hold that when there is a command given in the gospel it is the duty of the church to see that all the members obey that command, and if they refuse to do so we can not hold them in fellowship. This much we say in order to put ourselves right on the argument.

We consider, however, that the church has the most positive divine authority for refusing membership to one who does not believe in and will not submit to feet washing as commanded by our Savior, for we have that very point brought before him. When he came to Peter and Peter refused to have his feet washed Jesus said to him, "If I wash thee not thou hast no part with me." This gives us divine authority to say to a person who refuses to have his feet washed that you can have no part with us. We can not stand with Christ on that subject without taking the same ground he did. He in a very positive manner rejected Peter if he would not submit to the ceremony of feet washing. And the church which takes that position now has the Savior for its authority.

We have now given the arguments that have been offered by us in support of feet washing. We have also presented the principal arguments which our opponents have brought against it, and we now leave them with our reader, hoping a just and safe decision may be made by you. As I must give account for

what I have written so you must for what you have read. When you have read these pages you turn not away from them without responsibility. If we have given you the truth of the gospel neither tongue nor pen can tell the danger there is in rejecting that truth which will stand when the heavens and earth have passed away. On the subject now before us you must choose which way you will go. And let us point you to the way that is eternally safe. There are two ways before you; one of them you must take, and it is wisdom to take the road that is safe for time and eternity. It will be safe for you to walk in the pathway of our Savior, for he is the chief corner stone, the only name given under heaven whereby you must be saved. Will it not be safe when you have followed the example he has given in feet washing to stand before him in the great day of judgment? You will not be condemned because you, like him, have stooped down and washed your brother's feet. You will be safe when you have followed him in this as well as all other commands, for we know it is the pathway in which our great Redeemer traveled through this earth and up to heaven. Not only are the precepts of our blessed Lord safe grounds on which to meet him in the day of judgment, but it is safe to-day for the child of God to know that he is walking in the precepts in which by faith he can see his Savior walked before him.

Or will you, dear reader, risk the other side, and meet the Savior in the day of judgment, when you know he has said to you that "The words which I speak shall judge you in the last day." When you stand before him in that day to be judged by his word, when he comes again taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, will you stand among them that have not obeyed him when he says, "If I, your Lord and Master, have washed your feet, ye also

ought to wash one another's feet?" Will you stand before him and hear him say to you, as he said to his apostles on this subject of feet washing, "If I wash thee not thou hast no part with me?" Can you refuse now to submit to feet washing and be safe when you stand before him who would condemn an apostle for doing the same thing? Can you be safe when you come to change worlds and meet him who says to you, "Whosoever heareth these sayings of mine and doeth them not shall be like a man who built his house upon the sand; the floods came, and winds blew, and the rains beat upon it and it fell, and great was the fall thereof?" Can you be safe building upon the sandy foundation of disobedience? Let me beseech you to build upon the rock of ages, the precept and example of the righteous Son of God. Then the floods, the winds, the rains may come, but never can shake the solid foundation on which the obedient child of God in safety rests.

I would suggest another thought to you before we close—that you put your trust in the Lord Jesus not only in one thing, but in everything pertaining to salvation, for he knows all you need for salvation in time and eternity. In his infinite wisdom he has appointed all the commands necessary for the children of God. Though you may not fully comprehend all their design, you know he understands all their purpose and gives them all their power. When you trust his wisdom and not your own, you step into the pathway that leads to obedience in all his commands, you, too, may trust his power as well as his wisdom. You can not trust the arm of man; all the powers of earth must fail when you come to change worlds. You must trust his power then; can you not trust his power now? If you can trust his power in faith and prayer can you not trust his power in baptism and in feet washing? We only ask you to trust his power in all things, and for your eternal safety live in obe-

dience to all his commands, and do not risk the danger of meeting him in disobedience when he comes taking vengeance on them that obey not the gospel of our Lord Jesus Christ.

THE LORD'S SUPPER.

WE now come to the Lord's Supper, and will try to give the arguments presented in the investigation of this subject. As it is one of the subjects where we have met with great opposition, it becomes our duty to give the arguments fully, that the reasons for our practice may be clearly understood. In order that we may do so it is necessary, in the first place, to get the difference between us and those who differ with us clearly fixed in the mind, then the force of the arguments may be more easily seen. To do that, we will give the position taken by each party on this subject.

Our opponents in their teaching and practice affirm, first, that the bread and cup of communion taken to commemorate the Lord's death, is the Lord's Supper. Second, that it should be taken on the Lord's day, or first day of the week only. Third, that it may be taken at any hour of the day that suits the convenience of the church.

We deny each of these positions, and affirm that the Lord's Supper is a full meal to be eaten in the church before the communion, and in connection with it; and that it may be celebrated on any day of the week that suits the convenience of the church; and it must be observed at night.

We will here give the arguments offered in support of our teaching and practice.

The first argument we offer is founded on the example of Christ when he instituted these ordinances in his church.

In discussing this subject, as well as all others pertaining to the Christian religion, we look with unwavering confidence to Christ, the great head of the church, knowing from him we may learn the will of God concerning the ordinances of his church. With that confidence, whose strong support we ever cherish, we rely upon his precept and example, feeling that on this subject we can not have, neither do we need, a surer guide to lead us aright. Therefore we offer as our first argument the example of Christ.

In Matthew xxvi, 26, 27: "And as they were eating, Jesus took bread and blessed it, and brake, and gave it to his disciples and said, Take, eat, this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it." This scripture shows that the communion was first taken by the disciples while they were seated at a table just after they had eaten a full meal. Mark xiv, 23, 24, gives almost the exact language quoted from Matthew.

Luke xxii, 19, 20: "And he took the bread and gave thanks, and brake it, and gave to them, saying, This is my body which is given for you; this do in remembrance of me. Likewise, also, the cup, after supper, saying, This cup is the New Testament in my blood which is shed for you." Luke, in this twenty-second chapter, shows that Christ and his apostles sat down together and ate a supper, and after the supper, in connection with it, the bread and cup of communion was instituted. The question involved in the issue with our opponent is, which is here called the supper, the bread and cup, or the meal eaten before they were taken. If the evangelist calls the meal eaten *before the communion* the supper, then we are proven to be right when we call that

meal *the supper*. As the apostle did not apply the word supper to the bread and wine, but to the meal eaten before it, we think a plainer case can not be made than here stands against our opponents, and in favor of the position we affirm, that the supper is a full meal.

The apostle Paul, in 1 Cor. xi, 25, gives this same fact very clearly: "After the same manner also, he took the cup when he had supped." This language shows that the apostle Paul received of the Lord the very same order he had given to the other evangelists. Here we have the united testimony of four inspired men that there was a full meal eaten by the disciples, and at the conclusion of that meal the bread and cup of communion was instituted by our Savior. We thus have the example of our Savior set before us on this point so clear, so plain, by these four evangelists, that the Christian may safely rest his faith, his hope, his practice, on the example of Christ in observing this ordinance, the supper before the bread and cup of communion.

The second point in the example of our Savior which we wish to notice is that the Savior not only instituted the communion in connection with and after supper, but he also instituted it in the night. For evidence on this point we refer to what the evangelists say when speaking of it in reference to the time it was instituted. Matthew xxvi, 31: "Then saith Jesus unto them, All ye shall be offended because of me this night." Mark xiv, 27: "And Jesus saith unto them, All ye shall be offended because of me this night." John xii, 30: "He then having received the sop, went immediately out, and it was night." 1 Cor. xi, 23, Paul says: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread." We have here

quoted four evangelists, all showing that the example of our Savior was given in the night. Paul says he received it of the Lord, that it was in the night, and we presume no man ever received it of the Lord in any other way. Paul not only says to the Corinthians that "I received it of the Lord," but "I also delivered unto you that which I received," making the point clear that he had delivered the fact unto the Corinthians that it was in the night. We can never arrive nearer the truth, be more certainly right, than to accept and practice just in the same way the things which the apostles received of the Lord and delivered unto the church in his day; and to follow our Savior in these ordinances which he has set up in his church and forever sanctified by his example is the fullness, the perfection of righteous, holy obedience on that subject. How infallibly safe, solid, firm the foundation on which the Christian is built when he with the God man and the man of God observes this sacred ordinance in the night, where the radiance of the divine example dispels all darkness and doubt from this subject.

The third point connected with this argument drawn from the example of the Savior which we wish to notice, is that the Lord did not institute the communion on the first day of the week. As he arose from the grave on the first day of the week, the three days he lay in the grave, and the institution of the communion the night before his burial, settle the point beyond cavil that the communion was not instituted by our Savior on the first day of the week. We then have the highest authority known to the church for taking the ground that the communion may be taken acceptably with God on other days of the week beside the first.

For our opponents to establish a certain day in the week and make that day essential to the ordinance, when it has the precept, the example of the Lord

Jesus so clearly standing against it, is evidence enough in itself that our opponents are wrong. And we feel confident when we have the Savior and the apostles on our side as to the point of time in the day and in the week, we are entirely safe so far as that is concerned. We wish it clearly understood that we do not object to taking the communion on the first day of the week. But we do object to making that day essential, or the only day on which it be observed.

We have now examined the example of our Savior so far as the three points at issue are concerned, and so far as his examples can have any bearing on the question before us they are all in favor of the practice of our brethren. And we have a right to demand of our opponent that he produce divine authority equally clear on each of these points before they can have any right to change from the original manner of observing the ordinances of the Lord's house. If we must learn from Christ how the ceremony of baptism shall be performed, may we not with equal safety go to him and learn how the Lord's Supper shall be observed. If we may change from the teaching, the example of Christ on the supper, may we not with the same propriety change from teaching and example of our Savior on baptism? If his example in the one case is of any weight, is it not in the other? If we may change the full meal or supper first instituted in connection with the communion, if we may cut that down to a wafer of bread and a sip of wine, if we may change the communion from the example of Christ in the night and after supper to the day time and before dinner, may we not with the same propriety change from Christ on baptism, or on any other command? If we may change for convenience or popularity in one case, may we not in the other? And we doubt not there has been too much of that kind of work done since the apostolic age.

In order to strengthen the conclusions we have drawn, and the practice founded on the example of Christ, we will offer the example of the apostle Paul with the church at Troas as recorded in Acts xx, commencing at the seventh verse, "And upon the first day of the week when the disciples came together to *break bread* Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together. And there sat in the window a certain young man, named Euticus, being fallen into a deep sleep, and as Paul was long preaching he sank down with sleep, and fell from the third loft, and was taken up dead. And Paul went down and fell on him, and embracing him said, Trouble not yourselves, for his life is in him. When he, therefore, was come up again and had *broken bread* and eaten and talked a long while, even until break of day, so he departed."

Here we learn that the disciples at Troas came together on the first day of the week to break bread, and it is for us to learn whether they broke the bread in the daytime or in the night. That will settle the question whether the example of the Savior in breaking bread in the night was still followed by the apostles. Luke, who was an eye witness, tells us Paul preached until midnight. Then in the eleventh verse he tells us Paul broke bread. We have learned from Luke that the bread was broken in the night. This proves the order of observing the communion in the night, as it was given by the Savior, still prevailed in the days of the apostles. The after-ages that changed these ordinances to the daytime had not yet come. The church at that time still looked up with unwavering confidence to the example of Christ, its great leader, as the highest authority, and in accordance with his example, chose the hours of night as the

proper time to show forth the Lord's death by observing that ordinance as he had given it, in the night.

But to evade or destroy the force of this argument our opponents assume that the breaking of bread in the eleventh verse, which took place in the night, was used to indicate a common meal. This, however, is only an assumed premise, for there is no argument to prove it, and there are several good reasons why it is not true.

The first reason why we believe the breaking of bread in the eleventh verse is used to indicate the communion is the language; Paul had broken bread and eaten, would very well indicate the idea that he officiated at the table in the ordinance. But that language to indicate the idea of a common meal would imply that none but Paul had eaten. In the sense of a common meal it would not even embrace his companions in travel, who were going to start as early the next morning as he. Further, this position of our opponents that they ate a common meal on that occasion shows strongly against their own practice, for if their position is true, in that upper chamber, where the church at Troas was assembled, there were provisions for a common or full meal; that, though far from their practice is indispensable in their argument, for they could not eat a meal there and then unless they had it at the meeting, which at least shows that our opponents have not faith enough in their own position to accept it in their practice. The logic of our opponents seems strangely to resist, if possible, the plain example of the Savior. Neither will they follow their own interpretation of the meeting at Troas. They assume that they ate a common or full meal at Troas after they had taken the bread and cup of communion. The utter destruction our opponents make of their own reasoning is that they will not follow the example of Christ at Jerusalem, or Paul at Troas, themselves being judges, for our

opponents take the communion in the daytime, and that before dinner.

The second reason why we do not believe the evangelist in the eleventh verse means a common meal when he says Paul had broken bread and eaten, is because *geusamenos*, the Greek word rendered eaten, does not give the idea of eating a full meal. The primary or literal meaning of the word *geuamoi* is to taste. *Esthio* gives the idea to eat a meal. Hence when the evangelist uses the word *geusamenos* the idea is given that Paul, having broken bread, tasting it, proceeded to preach to them till break of day.

In support of this argument we refer to a few lexicons.

Greenfield says *geuomoi* means to taste. Lidell and Scott say *geuoma* means a taste of a thing. Donegan gives *geuma*, *geustis*, *geustikos*, all as indicating tasting, not eating.

Thus in the word here used we have very strong evidence that the evangelist does not mean that Paul and the church did eat a full meal after the breaking of bread spoken of in the eleventh verse.

Our third reason for believing the evangelist has reference to the communion in the eleventh verse is that he uses the same Greek words twice in reference to the same meeting, and uses them in connection with the Greek word that means to taste. In the seventh verse he says: "When the disciples came together (*klasia arton*) to break bread." In the eleventh verse: "When he therefore was come up again, and (*klasas arton*) had broken bread." Here the evangelist uses the same words twice in speaking of the same meeting, then adds to them the word *geuomoi*, which determines very clearly the meaning of the words in both cases *klasas arton kai geusamenos*), having broken bread and tasting it, thus showing that

the words in both cases were used to indicate the communion, and not the eating of a full meal.

In support of our conclusions drawn from this scripture, we give the testimony of J. W. McGarvey, a follower of A. Campbell, a man of considerable learning and ability. As a commentator he is worthy of a hearing, because he is an independent thinker and a clear reasoner. In his commentary on Acts xx, speaking of this same subject, he says: "If the meeting was on Sunday night then the loaf was broken on Monday morning, for it was broken after midnight. There can be no doubt of this fact, unless we understand the breaking of the loaf mentioned in the eleventh verse as referring to a common meal. But this is inadmissible, for having stated (verse seventh) that they came together to break the loaf, and now stating for the first time that Paul did break the loaf, we must conclude that by the *same expression* Luke means the same thing. To the objection that Paul alone is said to have broken and eaten the bread, I answer that this would be a very natural expression to indicate that Paul officiated at the table. But, on the other hand, if it was a common meal it would be strange that he alone should eat, especially to the exclusion of his traveling companions, who were going to start as early in the morning as he did."

Here we see the clear, concise reasoning of McGarvey makes it evident that the bread of communion was broken in the night by the apostle at Troas.

In conclusion on this point, we can safely say that there are some things settled beyond all cavil, beyond all doubt: First, that we have two cases recorded in the gospel where those who were led by the Spirit of God assembled with the disciples to celebrate the ordinances of the Lord's house. One case is Christ and his disciples at Jerusalem. The other is Paul with the disciples at Troas.

A second point we have settled beyond controversy is that both in Jerusalem and in Troas the disciples were together in the night.

A third fact is settled beyond a reasonable doubt: that is, at both places the bread was broken in the night. How safe then, how certain the practice of the church is now right when founded on this united testimony, these united examples of Christ and Paul as they in assembly of saints at night observe the ordinances of the Lord's house.

There is another point in reference to this passage we wish to notice—that is, the disciples at Troas were together until midnight, after which they broke the bread. That would put the breaking of bread on the second day of the week, because it was broken after midnight. This gives us two examples of breaking the bread of communion, and neither of them on the first day of the week, which is sufficient evidence proving our position on that subject to be true—that it is a gospel practice to break the bread of communion on other days besides Sunday.

The position taken by our opponents to avoid the force of this argument is that the brethren at Troas kept Jewish time; that the Jews began their day at sunset, not at midnight, as the Greeks did. This position, however, is wanting in proof, for there is no clear evidence that Jewish time was kept by the disciples at Troas, for they were Gentile converts, not Jews, and neither kept the Jewish Sabbath or time. So far as the scripture evidence is given the facts show they did not. First, they came to Troas and remained seven days. In that time they must have passed one Jewish Sabbath, still they make no mention of keeping it in any way; but when they had passed it and came to the first day of the week they give us an account of their meeting on that day. This is at least an indication that they did not keep the Jewish Sabbath.

If they kept Jewish time and began their day at sunset, then in order that they assemble on the first day of the week they must come together between sunset on Saturday evening and sunset the following evening, for that would make the first day of the week according to Jewish time. Then to have the bread broken on the first day of the week our opponents assume that the disciples came together on Saturday evening after sunset, then continued their meeting until midnight, breaking the bread on the same Jewish day on which they assembled. This, however, will not put the breaking of bread in the day time, but this we are not willing to admit, because the language of Luke, "came together on the first *day* of the week," would indicate that they met in the day, before sunset; it would not indicate their coming together in the evening or at night. That time of assembling is expressed concerning the meeting in Jerusalem, Matthew xxvi, 20: "Now when the *even was come* he sat down with the twelve;" and in Mark xiv, 17: "And *in the evening* he cometh with the twelve." Here we see when the idea of assembling in the evening is given by the apostles the language is quite different from that used by Luke when he says they met on the first *day* of the week. Hence the inference of our opponents that they assembled at Troas after sunset, is not founded on the language of scripture used to express that idea. And if they did meet after sunset, it proves the breaking of bread to be in the night, and stands as an argument against them on that point.

Another reason why we believe they did not keep Jewish time is that Paul and his companions started early next morning on their journey, which would not likely have been done by the Christians, who kept the first day of the week as a holy day. It is not likely they would thus leave the meeting and travel on Sunday without the evangelist giving some

reason for so doing, and as he gives no reason for it we can best reconcile all parts of the history of this communion by understanding that they started on Monday morning. Then as they tarried seven days at Troas they must have passed one Jewish Sabbath, and as they say nothing about it the evidence is that they did not keep the Jewish Sabbath, and likely not Jewish time.

Further, we would observe on this point, the thing that weakens most the effort of our opponents to show that they met on Saturday evening after sunset, then broke the bread of communion, is the fact that they will not accept their own theory on this passage as a precept to govern their practice. Our opponents will not practice the way they say the apostles did at Troas. If they will not practice according to their own interpretation of the passage they can not expect it to have much weight with others, while their practice differs from Christ at Jerusalem, and from Paul at Troas, even from their own interpretation of it.

Our second argument to prove that the Lord's Supper is a meal for the disciples to eat and not the bread and cup of communion is drawn from the meaning of the words *kuriakon deipnon*, which are used to express or indicate the ordinance.

The phrase, the Lord's Supper, occurs but once in the New Testament, in 1 Corinthians, xi, 20. In this argument we contend that the meaning of the Greek word *deipnon*, which is here rendered supper, has a great deal to do in settling the question of what the Lord's Supper is, and how it ought to be observed, like the Greek word *baptizo* has a great deal to do in settling the question of what baptism is and how it should be observed. In the matter of giving a law or command these Greek words should be taken in their literal and primary meaning. And we contend

that the primary, the literal meaning of *deipnon* is a full meal, and has as much to do in determining what shall constitute the Lord's Supper as *baptizo* has in deciding what shall constitute baptism. To get this argument before the mind fully we will give the observations of Dr. Seiss on that subject. After stating and clearly presenting the point at issue on the subject Dr. Seiss says:

“What, then, is the meaning of *deipnon*? There is little room for diversity as to the true answer. It denotes a full meal, and that an evening meal. All authorities agree that it stands for the principal meal of the Greeks and Romans. Three names of meals occur in the Homeric writings in the following order: *Ariston*, *deipnon* and *darpon*. The Greeks of a later age partook of three meals called *akratisma*, *ariston* and *deipnon*. The last, which corresponds to the *darpon* of the Homeric poems, was the evening meal or dinner. The *ariston* was the lunch, and the *akratisma*, which answers to the *ariston* of Homer, was the early meal or breakfast. The *akratisma* was eaten immediately after rising in the morning, next followed the *ariston* or lunch, but the time at which it was taken is uncertain. Suidas says it was taken about the third hour, that is about nine o'clock in the morning, but this account does not agree with the statement of other ancient writers. We may conclude from many circumstances that this meal was eaten about the middle of the day, and answers to the Roman *prandium*. The principal meal, however, was the *deipnon*. It was usually eaten rather late in the day, frequently not before sunset. Smith's Antiquities, pages 303, 304.

“Dr. Halley says: ‘Long before the apostolic age *deipnon* had become regularly and constantly the evening meal.’ Nitzich says that it denoted the principal meal. French does the same. Hence, all great entertainments were called *deipna*, and always

came off in the latter part of the day or at night. The use of the word in the New Testament corresponds exactly to these representations, as may be seen from the following passages:

"Matthew xxiii, 6, 'They make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms at feasts' (*deipnais*).

"Luke xiv, 12, 'When thou makest a dinner (*ariston*) or a supper (*deipnon*) call not thy friends.'

"Luke xiv, 16, 'A certain man made a great supper (*deipnon*) and bade many.' See also verses 17 and 24, and chapter xx, 46.

"John xii, 2, 'There they made him a supper (*deipnon*) and Martha served.' John xiii, 20, and xxi, 20, the words occur in the same sense.

"We might further illustrate this meaning from the Septuagint in such passages as Daniel v, 1, 'Belshazer the king made a great feast (*supper deipnon*) to a thousand of his lords,' but it is unnecessary.

"*Deipnon* means a full meal, a banquet, a *plentiful* supper or *ample* repast, *the principal and most abundant meal of the day*, which occurred in the evening between midday and midnight. Dr. Fuller says that *deipnon* was among the ancients the most social and convivial of all their repasts, and that the word means a banquet, a repast, page 226.

"It is also to be observed that the Lord's Supper or *deipnon* was instituted and first celebrated at night. Not only the meaning of the word which was chosen described it, but the very hour of its appointment and first observance connected the Lord's Supper with the evening, the close of the day.

"According to the plain, evident and well established meaning of words, therefore, and sustained by circumstances, two things would be assigned to the sacramental *deipnon*—first, it must be a full and plenteous meal; and second, it must be eaten in the evening. A fragment of bread a half inch

square and a sip of wine that would scarcely fill a teaspoon is not a *deipnon* as the Greeks used that word, any more than sprinkling a few drops of water on a man's face is an immersion of him. Neither do we eat our supper in the morning. It is as great a contradiction of terms and confusion of ideas to speak of supping in the morning as to speak of plunging a man by pouring water on him.

"Suppose, then, that we were to set ourselves to reasoning on the word *deipnon* as the immersionist reasons on the word *baptisma*, we might make out a case and convict the Christian world in all ages of disobedience to the plain command of Christ. They say that *baptisma* means a plain immersion, and nothing else. We say and still more certainly does *deipnon* mean an *evening repast*. If the one denotes *MODE*, the other with more certainty denotes *TIME*. They insist that *baptisma* includes a total covering up of the whole body in water. We say, with far more reason and confidence, that *deipnon* includes in itself the provision and participation of the largest and fullest meal. If the one requires water enough to cover a man, the other, with greater certainty, requires food enough to fill a man and as many as are to partake of it. The words chosen in both are the words of God, and he knew what he meant by them. And if the common Greek usage of *baptisma* was to denote immersion, and we are to get God's meaning in that word from the common Greek usage, the common Greek usage of *deipnon* must also give us the idea attached to it by the Holy Ghost.

"What, then, has been the universal practice of the church with regard to the sacramental *deipnon*? Have there been any denominations of Christians who believed or hold it necessary to a right communion that it should be celebrated in the evening, or that it should be made a full meal? All parties, Baptists with all others, are continually celebrating the *deip-*

non of the Savior *in the morning*, and none of them provide for it more than a bit of bread and a sip of wine for each communicant. We do not find fault with this. We believe that it adequately fulfills the meaning and the spirit of the words of Jesus on this subject. But arguing as modern immersionists do, we might say with holy indignation, What right have men to trample upon and ignore the time selected by the Savior in the institution of the sacrament, and ingrained into the name given it by the spirit of inspiration? What authority have they to make a pitiable abortion of a breakfast or a dinner of what, according to the plain, common import of God's word, is to be an abundant and plenteous supper? If we can not dispense with the *mode* in baptism, we can not dispense with *time* in its corresponding sacrament. If we can not have baptism without immersion, for the same alleged reason we can not have a supper in the morning, or a *deipnon* for a hundred guests without a large supply of wine and bread. If time and quantity are nothing in the one sacrament, the name and circumstances of which call for it, mode and quantity are nothing in the other sacrament, the name and circumstances of which demand it still less.

* * * "If they (Baptists) will insist that we pervert and violate an ordinance of Christ by declining to be immersed or to immerse, we take the liberty of holding the mirror up to nature, that their flagrant inconsistencies may be seen. They have expunged the elements of time and quantity from the Lord's Supper, and think they have done no violence to the literal exposition and plain meaning of the words certainly containing them; and it will not answer for them now to turn about and condemn and excommunicate for thinking it non essential as to how water is applied in baptism. Let them ponder first those searching words of Jesus. 'Why beholdest thou the mote that is in thy brother's eye, but considerest not

the beam that is in thine own eye? First cast the beam out of thine own eye, then thou shalt see clearly to cast the mote out of thy brother's eye.'

"The immersionist attempts to defend the peculiarity of his procedure by asserting that mode is inseparable from *baptisma*, and therefore belongs essentially to the ordinance. We say that is an argument criminating himself, and by proving too much, recoils on his own head. *Time* and *an abundance of provisions* are as necessarily included in *deipnon* as it is possible for *mode* to be in *baptisma*, and when he gives us his warrant for his liberty to eject time from the Lord's Supper, and for his substitution of a little fragment of bread and a little sip of wine for a full meal, we shall be prepared to establish our right to dispense with his favorite mode in the administration of baptism. Until he does this all his philological reasonings on the word *baptisma* are completely nullified and in all justice forever silenced. We need no other argument. This in itself sufficiently disposes of the whole question. It winds up the whole controversy in a nutshell. It puts the dispute in a light in which there is no room for philological mystification, and which may be easily understood. It concedes the whole baptist assumption, and yet completely confounds the inference founded upon it, and leaves the cause of immersion in inextricable embarrassments. It is an unanswered and unanswerable argument." (Seiss. *The Baptist System Examined*, page 277, *et seq.*)

This quotation from Dr. Seiss shows by clear reasoning that if the literal, plain, common meaning of words is to govern the sense in which we accept them in giving an ordinance, the question as to what shall constitute the Lord's Supper is proven to be the elements of a full meal, to be eaten at night. The quotation also shows that if we throw away the literal and common meaning, we have nothing left but uncer-

tainty, change and doubt, founded on whatever idea may strike the imagination, the mind of one who seeks improvement, change, convenience ; for when once we are permitted to leave the literal meaning of the words used by the Savior to denote an ordinance, then we have made one change that will license as many more as the notions of men may require. And all the changes and deviations from the literal meaning of God's word, as you can see from the above quotation, are pieces off the same block, looking to some secondary, figurative, metaphysical use to which the words denoting the sacred ordinance may be applied. This system of adopting some tropical meaning of the words used by the Holy Spirit in giving these ordinances is the foundation of change, division, contention in the church from their first introduction down till now.

When we adopt in our practice the literal meaning of the word (*deipnon*) supper, we know we have accepted the idea that is in the word itself. We accept also the example of Christ, for we know he ate a supper, a meal, with his disciples. We accept, too, another fact of which we are sure, that is, he ate the supper at night. When we take these three facts, the meaning in the word itself, the example of the Lord Jesus, the celebration of it at night—all these facts given by the Holy Spirit and illuminated with the example of Christ, make the surest foundation on which it is possible for the church of God to base its practice.

Our third argument to prove that the Lord's Supper is a full meal, is drawn from the eleventh chapter of 1 Corinthians, verses 20, 21: "When ye come together, therefore, into one place, this is not to eat the Lord's Supper ; for in eating every one taketh before other his own supper ; and one is hungry, and another is drunken."

As this is the only passage in the New Testament where the terms Lord's Supper occur in connection, it is all important that we get their true meaning or use in this passage. And the question to be determined is, whether by it the apostle means a full meal, or does he mean the bread and wine of communion. When this matter is determined it settles the whole question as to what the Lord's Supper is. The apostle uses the phrase (*huriaikon deipnon*) Lord's Supper in the twentieth verse. In the twenty-first verse he again uses the Greek word *deipnon*. "For in eating every one taketh before other his own (*deipnon*) supper." It is evident that when Paul says every one taketh before other his own (*deipnon*) supper, he uses the word to denote a full meal, and not the communion of bread and wine. The Corinthians brought together provisions for a full meal, and eat that meal in a disorderly manner. Paul is writing to them about that meal when he uses the term *deipnon* to denote it. If, then, by the word *deipnon* in the twenty-first verse all admit Paul means a bounteous meal, is it not evident that in the twentieth verse he uses the word *deipnon* with the same meaning. The apostle uses that word twice while speaking of the meal they were eating. As nothing but a full meal has been mentioned or spoken of, it is not reasonable to infer from his language something that he has not mentioned.

Another fact showing that Paul by the term *deipnon* means a meal is, that he, in the twenty-fifth verse, uses the term *deipnesai* to denote the meal the Savior and his apostles ate before the communion. He says: "Likewise, also, the cup (*meta to deipnesai*) after the supper," applying the word supper to the full meal precisely as Luke has done. Now, as Paul has used the term *deipnon* three times in this chapter, in the twenty-first and twenty-fifth verses, it is evident he uses it to denote a meal, and in the twentieth verse,

when he says Lord's *deipnon*, speaking of the same thing, it is not reasonable to conclude he means something else never denoted by *deipnon*.

That the issue on this point may be clearly seen, we observe that our opponents contend, when Paul says, "When ye come together, therefore, into one place, this is not to eat the Lord's Supper; for in eating every one taketh before other his own supper," he means to show the Lord's Supper is not a full meal. That, however, is only inference, because the apostle has used a word that always means a full, a plenteous repast.

To illustrate the error in their reasoning, let us suppose Paul had been reproving them on the subject of baptism, and said: "When ye come together at the water, this is not the Lord's immersion; for every one performs his own immersion, or immerses himself." What is the logic of our opponents? It is this, because a man immersing himself, is not the Lord's immersion, therefore the Lord's immersion is not immersion at all; it is only sprinkling a few drops of water. Here the logic of our opponents cuts immersion down to a few drops of water without a particle of good reason. Just in the same way and with as little reason they cut the Lord's Supper down to a bit of bread and a sip of wine. For the word immersion does not any more universally mean to bury and cover over in water, than *deipnon*, or supper, in scripture language means a plenteous meal or repast.

To show still further that the inference of our opponents is illogical, unreasonable, let us suppose I say to a congregation: "When ye come together into one place, *this is not to make good music*; for every one singeth one before the other, one is too fast and another is too slow." Here are all the points of comparison found in the language of the apostle. From this language no man has a right to infer that

it takes an organ or some musical instrument to make good music. Yet that is precisely the reasoning of our opponents on the Lord's Supper. I said not a word about instruments making good music. Neither did Paul say one word about the bread and cup being the Lord's Supper. And there is just as little ground or reason to infer that Paul means the bread and wine are the Lord's Supper as there is to infer that my language means that instrumental music constitutes good music when I say, "You came not together to make good music; for every one singeth before another, one is too fast, another is too slow." The only reasonable, fair, just conclusion any man has a right to draw from the language is, that I condemn their singing one before the other, and give that as a reason why they do not make good music. And for any man to infer that my language condemns singing in the church, is an unreasonable, unwarranted conclusion. Yet it is precisely the grounds taken, and with equally bad reasoning, when our opponents argue that Paul condemns eating a meal in the church, because he condemns their eating one before the other. I do not say anything against singing in the church, only that it is not good singing when one sings before the other. Neither does Paul say anything against a supper in the church, only that it is not the Lord's Supper when every one eateth before other his own supper.

Another fact that stands against our opponents when they argue Paul condemns a meal or supper being eaten in the church, is that Christ and his disciples did eat a meal when the communion was instituted, and in connection with it. Then it is evident when they make Paul's language condemn the disciples coming together to eat a meal in the church, they also make his language condemn the very thing Christ and his apostles had done, and that in itself is

enough to forever destroy and prove such an inference unfounded, unsafe, unreasonable.

The second reason why we believe Paul means a plenteous meal when he uses the phrase Lord's Supper is this: He, like the other apostles, speaks first of a supper and afterward of the bread and wine in connection with it. Matthew and Mark both speak in almost the same words of Christ and the disciples eating a meal together, then taking the communion. Luke also first speaks of Christ and the apostles eating a supper together, then the communion after it. And Paul, in 1 Corinthians xi, speaks first to them of a supper and of their abusing it. This he does in the 20th and 21st verses. Then afterward, in the 23d, 24th and 25th verses, he speaks of the bread and cup, even telling them in the 25th verse, like Luke, that he took the cup after supper.

The manner in which these four inspired men speak first of the supper, or meal, then, in connection with but after it, they with perfect harmony speak of the bread and cup as following the meal or supper. This perfect agreement of the four evangelists is sufficient evidence to prove two things: First, that when Paul uses *supper* in these 20th and 21st verses he means the same that Luke means when he uses the same word supper (*deipnon*) as something before the bread and cup, and that he means the same thing that Matthew and Mark do when they speak of a meal as eaten before the communion. This harmony of four evangelists is sufficient in itself to settle the meaning of Paul when he uses the words *Lord's Supper*. The second point clearly established by this united and harmonious agreement of the four evangelists is that it shows what was the established order and practice of the church at that time. And when we thus have four inspired men, at different times and in different places, all speaking of the bread and cup as being preceded by a supper or meal, and this harmo-

ny being made stronger, if indeed it can be, by the divine example of Christ and his apostles eating this supper together when the communion was instituted, makes an argument in favor of that gospel order stronger than all the inference, conclusion, reasoning of our opponents will ever be able to overturn.

The third reason why we believe that Paul had reference to a full meal when he used the words Lord's Supper is the language he uses in the 33d verse: "Wherefore, my brethren, when ye come together to eat, tarry one for another." 34th verse: "And if any man hunger let him eat at home, that ye come not together unto condemnation."

This language shows that Paul does not condemn them for coming together to eat, but that they shall tarry one for another. To prove that this has reference to a meal Paul adds, "If any man *hunger* let him *eat at home*," showing that Paul connects the matter of hunger and eating at home with this eating when they shall tarry one for another, proving clearly the eating to have reference to a full meal. Another fact that gives weight to this scripture is that it points to the error for which he reproved them in the 21st verse, for every one eating before other his own supper. When he condemns them for one eating before the other he is speaking of a full meal, such as would satisfy hunger. When he speaks of the bread and wine he says nothing about them eating one before the other. Consequently it is evident when he says, "Wherefore, my brethren, when ye come together to eat tarry one for another," he has reference to the full meal. The apostle does not condemn them for coming together to eat, not for eating, not for having a full meal. The only thing he censures them for is one eating before the other, and that he corrects in the 33d verse by telling them when they come together to "eat, tarry one for the other."

Another point worthy of note on this subject is,

when the Corinthians in their manner of observing the ordinances of the Lord's house had deviated from the original order Paul condemned them for it, showing that any change man may make in the ordinances of the gospel is wrong. And this must be a change or perversion of a gospel ordinance, from the fact that Paul reproved them for it and then gave them the proper order. That was to tarry one for another. If the meal was not a gospel ordinance why reprove them for perverting it? If it was their own business, their own meal, why should the apostle say anything about it at all? Why say anything about that meal, if it was their own, more than about their own meal at home? They ate at home just as they chose, because it was their own meal. And when they came together, if it was their own meal like a modern basket meeting, every one brings his own meal, and eats it where and as he chooses. And why not, when it is their own? Who can say they shall tarry one for another if there be no order required? But right here the fact comes before us, the apostle has an order about this matter. These Corinthians are violating it. He brings them back by telling them to tarry one for the other. He thus restores an order of eating in the Lord's assembly by having the disciples to eat together, following the example of Christ and his apostles.

Our fourth argument to prove that the Lord's Supper is a meal, and not the bread and cup of communion, is drawn from the language of Paul in 1 Corinthians x, 16: "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Here we have divine authority for the name of the bread and cup. Paul here calls these emblems the communion of the body and blood of Christ. If the

proper and divine name of this ordinance is the supper, surely in this place, when the apostle is speaking of what it is, he would tell us it is the Lord's Supper. But no, he does not call it a supper like our opponents; he does not say, as they contend, "The bread which we break, is it not the *supper* of the body of Christ?" nor "The cup of blessing which we bless, is it not the *supper* of the blood of Christ?" This fact is enough in itself to prove that our opponents are wrong in calling the bread and wine the supper. Paul says the bread and cup is the "*communion* of the body and blood of Christ." Our opponents say the bread and cup is the "*supper* of the body and blood of Christ." Here are two names for the ordinance, one given by the apostle, founded on divine authority, the other given by man and founded on his opinion. There is a very great difference in these two names—so much so that they are not used to express the same idea or to denote the same thing. The word communion is a translation from *kinonia*, which Greenfield defines to mean "Community, fellowship, society, participation, communion." He refers to this passage and says it means "Communications, imparting of benefits, liberality." The word supper is a translation of *deipnon*, which Greenfield defines as meaning in the New Testament "Supper, the principal meal of the Hebrews, and taken by them in the evening." We can here see how much difference there is in these two words, and also how perfectly the name used by the apostle gives the meaning, the object, the purpose of the ordinance.

Our fifth argument to prove that the Lord's Supper is a meal, and not the bread and cup of communion, is drawn from the language of the apostle in 1 Cor. x, 21: "Ye can not be partaking of the Lord's table and the table of devils."

Here we learn from the apostle that the Lord has

a table as well as a supper; and since the language Lord's table as well as Lord's Supper occurs in the word of God, it becomes our duty to examine the scripture teaching on the subject of the Lord's table as well as the Lord's Supper, for, as they are inseparable, a correct understanding of one will throw light on the other; and in this argument we propose to prove from the facts revealed concerning the Lord's table that there was a full meal eaten at the table by those who were partakers of it.

In order that we may get the whole truth on this subject we must learn when the Lord instituted or used the table, how he used it, and what kind of a table it was. If the Lord's table was used in connection with ordinances we should use it now as it was used in the beginning; and if we must keep the ordinances as they were delivered to us, we must go to the time when they were delivered, that we may learn how the table must be used. The only way a table was ever used in the observance of Christian ordinances was given by our Savior when he instituted the ordinances of his house on the night he was betrayed; and as the Lord had that table prepared at that time and place, and used it himself in the institution of his ordinances, we are led unavoidably to the conclusion that it was the Lord's table.

Let us see, then, what kind of a table the Lord had and how he used it. First, let us learn what kind of a table it was. In Luke xxii, 14, we read: "And when the hour was come, he sat down and the twelve apostles with him." In Matt. xxvi, 20, we read: "Now, when the hour was come he sat down with the twelve;" or, as Anderson translates it: "When the evening had come he reclined at table with the twelve." Again, Luke xxii, 21, we read: "But behold, the hand of him that betrayeth me is with me on the table."

Notice, all who engaged in the service sat at the Lord's table on that night. The Lord's table *then* was large enough for all, making thirteen the number present, and all seated together at the Lord's table.

As we have learned what kind of a table the Lord had, we now want to learn, in the second place, how the Lord used it. From Matthew xxvi, Mark xiv, and Luke xxii, we learn that the Savior and his apostles, while sitting at the table there, eat a meal together, and at the end or conclusion of that meal, while they were still at the table, the Lord took the bread and gave thanks, and likewise also the cup after supper. Thus the Lord instituted the communion in connection with a supper and a table. Hence the Lord's table and Lord's Supper.

We have now learned what the Lord's table was and how it was used eighteen hundred years ago, when Christ delivered to his apostles the ordinances of his own house; and that we may have a table in the church now like the Lord's table was then, we must have it large enough for all who partake of it, all who engage in the service, to sit at the table and to use it as he did; we must in the night have all the disciples sit at the Lord's table and there eat the Lord's Supper at the Lord's table; then after supper, while at the table, partake of the emblems of his broken body and spilled blood.

We have now got the teaching of Christ in his example fully before us—the Lord's table, the Lord's Supper, the Communion, as set up by our Savior when he was on earth. And in order that the issue on this argument may be fully seen we will try and bring in contrast the position and practice of our opponents. They have a little table about two feet square; no supper on it; no one sits at it. Not at night, but in the morning or before dinner it sits in the church, with only the bread and wine upon it, which is carried from the table to the communicants.

In how many respects such a practice differs from the manner in which our Savior with the apostles used the Lord's table. Look on this side, then on that. On this side where Christ and his disciples are you see them all seated together at the table. You see them eating a meal, the Lord's Supper, at the Lord's table. Look on the other side. You see the little table, no one sits at it, no supper on it, no one eating at it. But look again on this side. You see it is in the hours of night when Christ and the apostles have finished their supper. The bread and cup of communion are taken in the night and after supper. But on the other side you see in the daytime and before dinner the bread and cup are carried from that small table to the members, none eating at the table or off the table. Was not Jesus on one side of this comparison we would apologize for drawing the other.

Now since we see this contrast we think the argument is clear. When Paul speaks of partaking of the Lord's table he surely implies that there is something eaten at the table or off the table. For that is the only fair construction of the language. And as to how we should partake of the Lord's table there need be no dispute, since we have the Lord's table, the Lord's Supper, the Lord's people, and the Lord himself, all in one example, set before us. The time, the mode, the order, all given in the divine precedent, make the highest authority in heaven or earth standing in support of the primitive gospel supper eaten at the Lord's table before the communion of bread and wine.

Built upon this example of Christ and *his* apostles the Christian may stand and rejoice in the hope of the glory of God; with unshaken confidence rest his soul, body and spirit in the life of *him* whose example is the light of heaven, the mind and spirit of the Deity shining on the pathway which *he* has made for us, to run with patience the race *he* has set before us,

looking unto *Jesus the author and the finisher of our faith*. As the mariner on the pathless ocean is pointed by his compass to the north pole so does the life, the examples of Christ, point the christian to *him* the polar *star*, the fixed, immovable light of God to lead his church safe into the haven of rest.

Our sixth argument to prove that the Lord's Supper is a full meal we draw from the fact that in the days of the apostles they had a feast in the church they called a feast of charity.

We consider this argument when fairly weighed entirely sufficient as evidence to prove that in the apostolic church they had a feast of something more than the bread and cup of communion. And that we may get its true bearing and evidence on this subject we propose to examine it as fully as we are able.

Jude, when speaking of wicked persons in his letter, twelfth verse, says: "These are spots in your feasts of charity when they feast with you, feeding themselves without fear." And Peter, when speaking of wicked persons in his second letter, thirteenth verse, says: "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you,"

Here the apostles speak of a feast of charity or love as existing in the church in their day. And they speak of it in such a manner as to show that they consider it right and proper in the church. They speak of it as being something too sacred and holy for those wicked persons to partake of, and they speak of it as a meal that those wicked persons do feast upon, showing it to be more than the bread and wine of communion, for they could not be a feast to wicked persons.

Feasting has been common in all ages of the world, and with it associations of pleasure and enjoyment as well as showing the friendship and love

of those who made the feast; and when we come to the Jewish dispensation we find a number of feasts commanded of God and associated with the divine service required of them. These feasts were both commemorative and typical, pointing the Israelite to something higher, something more than the elements of which they were composed, as being the object and importance of the feast. These feasts, calling the children of Israel from all parts of their heritage into one holy convocation in the sacred associations of one common brotherhood, meeting together in the name of their God and in the love of their brotherhood, are examples divinely originated that may well be followed by the people of God; yes, by the kindred of men with blessings that can not be replaced by any substitute; and the church or family which throws away these feasts is wanting in one of the greatest sources of happiness—in these only two institutions which God ever made, the family and the church.

An important reason why the feast spoken of by these apostles should be observed in the church, is that they call it a feast of charity or love. As charity or love is the object of it, we see the most sacred and holy principle that can ever unite the people of God together is made the spiritual object of this feast. The principle of love being associated with this feast by the apostles in the name given to it, is very clear evidence that it was not a common meal, eaten merely to satisfy hunger, but that it has a sacred and spiritual purpose; and when we see this feast of the primitive church, made up of the free-will offering of the church, and partaken of by one common brotherhood as one family of God's children, calling together the rich and the poor, the small and the great, around one common table, and with one spirit, one mind, partake of that feast of love; while the elements of which it is composed are simple, plain and humble, such as would be in harmony with the humble life of

Christ, who ate such a feast with his disciples, and then hear the apostles speak of it as too sacred and holy for wicked men to partake of, is, in the light of reason, a strong argument if not positive proof that the apostolic church had a full meal or feast, the Lord's Supper, and it is evidence that we should have just such a church with such a feast at this day.

Another point in relation to this feast, which is evidence in favor of it being an ordinance of the church, is that it belongs to the church, the righteous only. The apostles both speak of it as being a feast of which wicked persons should not partake, showing by that fact that it belonged exclusively to the saints and none others. This makes the argument conclusive, for the practice which belongs to believers only, founded on the command of God, must be an established order among them.

As Christ ate a meal or supper with his disciples only, and in that connection with the sacred service of the church, and Paul in 1 Cor. xx, 21, speaks to them of a meal or supper that must not be changed or perverted, and reproves the Corinthians for an improper observance of it; then as Peter and Jude speak of a meal or feast of charity in the church, and give warning against the wicked partaking of it, this combined testimony of the inspired writers is sufficient evidence to settle the fact beyond a reasonable doubt that in the primitive apostolic church they had a meal called a Feast of Charity. In this matter we need not hesitate or doubt as to the proper mode of observing it. We only need go to Christ and learn of him how this meal should be used in the sacred service of the church. As we learn from him how baptism shall be performed, and learn from him how the bread and cup of communion shall be taken, so we may learn from him how the meal or supper or Feast of Charity shall be used in the church.

We would further observe that feast is a generic

term and will apply to either meal in the day, one as well as another, always conveying the idea of a large and plentiful repast—more likely to be applied to supper among the Jews than any other, as that was their principal meal. Christ uses the term feast in this generic sense in Luke xiv, 12, 13: “When thou makest a dinner or a supper call not thy friends; * * * * but when thou makest a *feast* call the poor.” Here we see Christ uses the term feast to denote a plentiful meal, either dinner or supper. Hence it is proper to call any plentiful meal a feast, because feast is a generic term. But not so with the term supper; it is a specific term, and always denotes the evening meal. As we see in Luke xiv that Christ uses the words supper and feast to denote the same thing, we may readily see how the inspired men may, speaking of a full meal in the church, when it is taken in the evening, call it either a feast or a supper, as either of these terms may be properly used to denote a meal at that hour of the day. From these facts, when we find Peter and Jude speaking of a feast among the disciples, and Luke and John and Paul speaking of a supper among the disciples, we have a perfect right to conclude they all mean the same thing, for the reason that feast and supper are used to denote the same meal, the only difference being that supper is a specific term denoting the evening meal, while feast is a generic term and applies to any meal in the day, provided it be a plentiful repast.

We would observe further that the two terms, feast and supper, are both used in a literal sense to denote a literal meal, and these two terms would more than any others convey the idea to the Jews and Greeks in that day of a full and plenteous repast, enough for all who partake of it. Since the very words that more than any others denote a large meal, are used by the inspired writers to indicate a repast in the church, how unwarranted, unreasonable the position

of those who throw it away entirely, or cut it down to a mere wafer of bread and a sip of wine.

We see no benefit to be derived by changing from the literal, the common meaning of these words, and from the feast of love that obtained in the primitive church. We need all the love they had; why, then, dispense with the feast of love, the very means which, more than any other, seems designed in the primitive church to promote love and strengthen their fellowship with each other. Almost every organization has adopted feasting as a means to strengthen the bonds of their brotherhood, and as a source of enjoyment, showing it to be an admitted fact that there are benefits to be derived from congregational feasts; hence their adoption by secret societies, financial corporations, social parties, and sometimes in a very unscriptural manner by church festivals for making money. How many have thrown away the feast of charity in the church and run greedily after the feasts of the world, as though the appointments of God in his church were a light matter, and the feast of the primitive Christians set aside by means of every argument, device and reasoning, however far-fetched and illegitimate, that can be brought to bear against it, while the feasts of the world have been taken up and defended in the practice of those who by profession should follow the teaching and example set before them by the Savior and his apostles in the primitive church.

We would observe further that supper and feast, two names given to a plentiful repast taken in the primitive church by the disciples of Christ, may as well represent one and the same ordinance as baptism, washing of regeneration, or burial, may represent or denote the one ordinance of baptism, for it is not common that the same word is always used to denote the same ordinance.

We will now notice the principal objection brought

against the supper for which we are contending. It is that the meal eaten by our Savior and his apostles on the night in which the bread or cup of communion was instituted is called the passover. Then the position is taken that it was the Jewish passover, and for that reason should not be observed in the church. This objection we wish to examine carefully, to see if it has any force in setting aside the meal or supper in the church.

For the purpose of seeing all the force there is in the objection, let us admit it to be called the passover, though there are reasons for doubts on that point. If, then, it is called the passover, it is also called a supper, for Luke and John call it a supper, and Paul speaks of it as a supper. These three evangelists call it a supper after it was eaten. But the calling it a passover, if ever admitted, occurred before it was eaten. These facts show that if the objection is to stand on this point alone it is not sufficient to prove the objection valid, for the name passover is applied to it under the reign and view of Judaism, before it was observed, and while Judaism was yet standing. And the name supper was applied to it after it was observed in connection with other ordinances.

We would observe further that if the fact was admitted that it was called a passover it would then not be sufficient to set it aside as a supper to be taken in connection with the communion from this fact.

Other ordinances and practices in the gospel church had an existence under the Jewish law and were observed as Jewish rites. Take, for illustration, baptism. There were the bathings commanded of God, and even called by the name baptism. Now, were we to use the reasoning of our opponents, and say as some have done that baptism is the old Jewish rite of bathing, and must be set aside because it is called by the same name, affirming as our opponents have on

the passover, that the bathing and baptizing under the law of Moses is the name given to that ceremony observed in the church, and that it must be set aside because these Jewish names are applied to it, we would be reasoning precisely as our opponents have done to set aside the supper. If a Jewish title being applied to an observance will set it aside in one case, will it not in the other? This is enough to show conclusively that the application of a Jewish title to an observance does not prove that it ceases when Judaism is taken away, for bathing, washing, baptizing is applied to the act of immersing under the Jewish law, and bathing, washing, baptizing is applied to the same action under the Christian law. Then why not have baptism set aside because of these Jewish titles, if this objection has any force in it? The objection would have less force to set aside the supper than baptism, for passover would be the title used while Judaism was yet standing, and supper is the name given to it after it was connected with gospel ordinances. The fact that three inspired men call it supper, and no inspired man ever called it the passover after it was thus connected with church ordinances, is sufficient to show that this objection has less force to set aside the supper than it has baptism. And these facts show further that when we call it a supper, speaking of it as connected with other ordinances in the church, we have the undisputed authority of inspired men for so doing.

Again, as the term supper is not applied to the passover under the Jewish law, it proves the term to be a New Testament name. The foundation and authority for using the term supper are entirely based on gospel usage, which gives us additional evidence to prove that we should use the language and name founded on gospel authority and as connected with gospel ordinances. The application and use of that

supper in connection with ordinances of the church is evidence entirely sufficient to establish and consecrate it as an ordinance, for the reason that the ordinances connected with it can not be observed or spoken of as they were in the gospel without adopting the language and practice of the gospel as given by the Savior and his apostles.

There is another fact bearing upon the objection which is here made to the supper. That is this: the unleaven bread which is admitted to be the kind of bread used by the Savior, is the very thing which God appointed to be kept as a Jewish feast. Now if Christ would take the very element of a Jewish feast and consecrate of it an ordinance for the church does it not clearly show this objection to be of no force against the name or use of that element after Christ has given it as an ordinance of the church? We might adopt the reasoning of our opponents based on this objection, and say because that feast is called the passover and the feast of unleaven bread, therefore the Jewish title, unleaven bread, being applied to it, will set it aside and show that it shall not be used in the church. Our opponents themselves will not admit any force in their objection so far as baptism and unleaven bread is concerned, for they use the unleaven bread notwithstanding it has the Jewish title and constituted a Jewish feast. This shows that the gospel ordinances, all of them, are more or less connected with or related to something that was observed and named under the Jewish economy. But neither the name nor the use under the law can have the force to prove that they are not to be observed in a new way and for a new purpose under the new dispensation, for almost every thing in the gospel had its type under the law, and that the same name should sometimes be used, and a similar observance should obtain, is nothing more than is reasonable to expect, and common to be found.

Another matter we wish to notice in regard to the objection that Christ and his apostles ate the Jewish passover when the communion was instituted, is this: it can not be clearly proven, or rather it can not be proven at all that they did eat the Jewish passover. We will give some reasons why it is not clear that they ate the Jewish passover. But we commence a little awkwardly. We do so for the purpose of making the matter more plain, more easily understood. Therefore we will commence at the conclusion of the matter and reason backward, as by that we will be more likely to understand the circumstances as to time.

John xix, 42, "There laid they Jesus, therefore because it was the Jews' preparation day."

John xix, 31, "The Jews, therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day (for that Sabbath day was a high day)."

Luke xxiii, 54, "And that day was the preparation and the Sabbath drew on."

Mark xv, 42, "And now when the even was come because it was the preparation, that is the day before the Sabbath."

These quotations show that it was on the preparation in the evening, at the close of the day, and just before the beginning of that day called a Sabbath and a high day. Now let us go back a little further to see what the preparation day is for.

John xix, 14, "And it was the preparation of the passover, and about the sixth hour." We have now gone from the close of the preparation day at sunset, for that is when the Jewish day closed, and we have got back to the last trial before Pilate, and John calls it the sixth hour; that most likely is the sixth hour of his trial, for he was delivered to be crucified about the third hour of Jewish time, or nine o'clock. The language then must have been referred to a time be-

fore nine o'clock, and it was then the preparation of the passover when Jesus was before Pilate the second or last time. Now let us go back to the first time when Jesus was brought before Pilate, before he was taken to Herod.

John xviii, 28, "Then led they Jesus from Caiphas unto the hall of judgment, and it was early, and they themselves went not into the judgment hall lest they should be defiled, but that they might eat the passover."

These scriptures, showing that it was the day of the preparation of the passover and that early in the morning of that day the Jews had not yet eaten the passover, are evidence so strong that it can not well be doubted that the passover was yet to be killed and prepared at the going down of the sun on that day. But to show this clearly let us go back further from early in the morning when Jesus was first brought before Pilate; let us go back about twelve hours to the going down of the sun on the evening before.

Luke xxii, 7, "Then came the day of unleaven bread when the passover must be killed." There was a certain day on which the passover must be killed, that was the fourteenth day of the first month. And when Luke says, "Then came the day of unleaven bread when the passover must be killed," he must mean then came the fourteenth day of the month, for that was the day appointed to kill the passover. And on that day they were commanded to put all leaven out of their houses. Hence it is the first day of unleaven bread but not the feast of unleaven bread, for that was the fifteenth day. It was a holy convocation, a Sabbath, the high day spoken of in John xii, 31.

But the important question is when the day came, for Luke says, "Then came the day of unleaven bread, when the passover must be killed." According to Jewish time the day came at sunset. That makes

the time. Luke says the fourteenth day came about twenty-four hours before the Savior was put in the tomb at the close of the preparation day.

Then as the fourteenth day commenced when the thirteenth closed, the passover could not be killed on that evening, for the law required it to be killed at the *going down* of the sun on the fourteenth, and the going down of the sun could not come on any part of the fourteenth except at the close of it, just before the fifteenth commenced, it is evident, to kill the passover in that evening when the fourteenth began, it would have to be killed after the sun had gone down. But the going down of the sun at the close of the fourteenth is called evening. Mark xv, 42: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath." The evening at the going down of the sun, at the close of the fourteenth, or preparation day, is the time when the law required the passover to be killed. We think these scriptures taken in their connection show that the passover was not killed at the close of the thirteenth or beginning of the fourteenth. And the supper the Savior ate with his disciples was in the beginning of the fourteenth day.

And further, it is not likely the supper Christ ate with his disciples, just after the close of the thirteenth day, was the Jewish passover, for it seems from all the scriptures that it (the passover) did not occur until the next evening. And all the language they use in reference to it might have been used in reference to the passover that was to be eaten by the Jews on the next evening, for when they were sent to prepare the passover it was at the close of the thirteenth or in the beginning of the fourteenth day, the proper time to begin the preparation. The leaven must be all put away, the lamb must be obtained, arrangements must be made for the killing of it. But it is not likely that all this was done, and the lamb

roasted on the evening that followed the thirteenth day, for that would make it a work to be done in the night, but the preparation began with the beginning of the fourteenth day, and would thus admit the references to the passover made by the Savior and his apostles, because it was the preparation day after the sun went down. And when the Savior said, "With desire, I have designed to eat this passover," that even might without any violation of the rules of language refer to the passover to be eaten on the following evening. To show how easily all the language of Christ and the apostles, where they used the word passover in connection with the observance of that evening, may all refer to the Jewish passover on the next evening, take for illustration our communion meetings. How often do we go the day before and prepare our communion? We get everything ready the day before, then we say we have prepared the communion, though we do not take of it until the next evening. And how reasonable would it be for the Bishop to tell the brethren to meet the day before and prepare the supper. In just such a manner the language of the Savior and the apostles might have been used. And on the evening before some brother might well say that he had a desire to be at this communion, when it was yet twenty-four hours in the future. Such expressions are not unfrequent in reference to things that are not present, but near in the future. Thus the use of the term passover may be harmonized with the whole history of the case without doing violence to any rules of language, which shows that this objection to the supper is not sufficient to set it aside as an ordinance of the church. Were we writing a book on the Jewish passover, we would pursue this subject further, and we think could easily show that the passover was to be eaten at the close or in the night that followed the fourteenth day, which would be in harmony with what we have quo-

ted from the apostles. And we would refer those who wish a full investigation of that subject to Br. Beers' Book on the Passover and Lord's Supper.

REPLY ON THE LORD'S SUPPER.

WE will here notice the arguments which have been brought by our opponents to prove that the bread and cup of communion is the Lord's Supper. Most of the arguments brought forward to sustain that view of the subject are drawn from inference. When a man is on the popular side of a question, as they are in this, it is an easy matter to make an impression by an inference, even when it is not well founded. As their arguments are mainly inferences, it is our business to see whether their conclusions and inferences are founded on facts and reasonably drawn.

Their first argument is drawn from John vi, 31st to 58th verse, where Jesus says he is the living bread that cometh down from heaven. And again he says: "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." This and similar passages are referred to as proof that the flesh and blood of the Son of Man must be eaten and drank in the emblems of bread and wine. We need not quote all the scripture on this point, for we admit all there is in the premise. But the inference which is drawn from it and called an argument is the point to which we object. The argument is made this way: To eat the bread of communion is to eat the Lord's body, and to drink the cup of communion is to drink

the Lord's blood. *Therefore to eat and drink the bread and cup of communion is the Lord's Supper.* The logic of the argument is this: We eat and drink when we take the bread and cup, and we eat when we take the Lord's Supper. Therefore the bread and cup is the Lord's Supper. The weakness and error in this may be easily detected by using the same kind of logic in reference to other things. For instance, we eat when we take breakfast, and we eat when we take supper, therefore breakfast is supper. Or a man speaks when he prays, and he speaks when he preaches, therefore praying and preaching are the same thing. Now it is easily seen that all the premises are true, but the conclusions are as unfounded as anything well can be. And that is precisely the logic and reasoning by which our opponents get this argument.

This same argument is carried still further by our opponents in this manner: Food and drink constitute a meal, a supper, and the bread and wine are food and drink, therefore the bread and wine are the Lord's Supper. This conclusion is as great a sophism as the other. We might with the same logic say: As water constitutes the element into which we baptize by immersion, and water is the element used when some baptize by sprinkling, therefore sprinkling is immersion. This shows how unreasonable such an argument, drawn from the elements which constitute an ordinance, as though the same element could not be used for different purposes. A man may use the element of water in a great many ways; he may sprinkle it, pour it, drink it, etc., but that would not prove all these uses of water to be the same thing. Yet that is precisely the logic of this argument.

The second argument offered by our opponents to prove that the bread and cup of communion are the Lord's Supper, is drawn from Paul's first letter to the Corinthians xi, 26: "For as often as ye eat this

bread and drink this cup ye do shew the Lord's death till he come."

This is in reality the first argument over again. The reasoning in it is just this: Because we eat and drink when we take the bread and cup as we do when we take a meal, therefore the bread and cup are the Lord's Supper. It is certainly an easy matter to detect the error in this argument. It is just like this: We use fire to heat our rooms, and we use fire to cook our food, therefore heating a room and cooking food are the same thing. Such logic as that will prove anything else sooner than the truth. It is founded on the error that because the same element is used in both cases it makes them both the same thing. The elements of nature are used for various objects, but that does not make all the objects the same. We use water for drinking, cooking, washing, but that does not make drinking, cooking and washing all the same thing. Yet that is the kind of reasoning by which our opponents get the inference that makes this argument.

The third argument brought by our opponents to prove that the bread and cup of communion are the Lord's Supper is, they assume the bread and cup to be a spiritual feast, the greatest that can be taken because it is spiritual.

This argument is faulty in that it is founded on two assumptions. First, it is assumed to be a feast. Second, it is assumed that the feast is the Lord's Supper. This is assuming the very thing they are required to prove. They can not by assuming two errors prove one truth. The bread and cup of communion are not called a feast in the gospel that we can find, and until that is done the assuming it has no weight as an argument. Even then, not until it is proven that such a feast is the Lord's Supper, would it have any bearing on this question. But the truth

of revelation is against our opponents as to it being a feast. In Hebrews vi, 4, Paul says: "For it is impossible for those who were once enlightened and have *tasted* of the heavenly gift." Here *tasted* is translated from *geusamenos*, the same word the evangelist uses in Acts xx, 11, when he says: "Paul having broken bread and (*geusamenos*) *tasted* it." We see then the word used by the inspired writers to indicate a *taste* of the heavenly gift is the same word used in reference to the bread and cup. It is a *taste* of something that has an import of the heavenly. Thus it is evident that this assumption, when brought down to gospel test, is found to be unwarranted by divine authority, and we insist that it is dangerous and wrong for our opponents to thus manufacture a name for a divine ordinance in order to make an argument in favor of their practice. The truth is, the assumptions in this argument are strong evidence of weakness in the cause which they are intended to support.

Another point made by our opponents in defense of this argument is, that in observing the communion as they do in the daytime, their conscience is clear, and they rejoice in the happiness derived from thus observing it. It is in that manner a feast to them. That, however, is no evidence to prove they are right, for all men who really believe an error have an easy conscience while practicing it. We are not willing to admit a thing to be true just because its advocates think they see happy effects growing out of it.

A friend once asked me if I did not believe it was acceptable with God when they took the communion in the daytime and before dinner. I told him I did not know, I could not know unless some inspired man had told me. And I never could find the place in God's word where an inspired man said anything about taking it in the daytime, therefore I can not

tell whether it will do or not, and therefore I will not teach it. I told my friend that he was in precisely the same fix. He did not know and he could not know that it would do to thus take the communion in the daytime until he could find some place in the gospel where inspired men have taken it in that way. The uncertainty and doubt is in following any practice that can not be found in the gospel.

We all ought to preach and practice that way which we know was safe and right when Christ gave it in his example. It is just as safe and right now, and it will be safe when we meet him in judgment. Most certainly the Lord will not turn us away condemned, because we have walked in his own footsteps, obeying his commands as he has given them.

The fourth argument offered to prove the bread and cup to be the Lord's Supper is, that any other would be a meal to satisfy hunger, a carnal ordinance. But the bread and wine being taken for a spiritual purpose is not a carnal ordinance, therefore it is the Lord's Supper.

This argument is founded on a misstatement of the facts in the case before us; for we do not hold the supper as a carnal ordinance, neither as a common meal, merely eaten to satisfy hunger, but as the apostles say, a feast of charity, of love, eaten in the church, showing love, fellowship, charity to be the object set forth by it, and the spiritual blessings connected with it. Since the apostles have such spiritual blessing attached to it, and the Lord Jesus has consecrated it with his own example, how erroneous the presumption that can call it a carnal ordinance. To call it carnal because the elements of which it is composed are literal, is equally unwarranted and unreasonable, for the elements of every ordinance pertain to something literal, while the object and purpose are spiritual. The simple fact that the

supper or feast of charity is everywhere spoken of as belonging to the church, a feast of love, of which wicked men should not partake, is sufficient in itself to forever silence the argument which assumes it to be carnal. Every ordinance, however literal the elements used in its observance, has in its design the spiritual benefit and blessing of those who observe it. And so it is with the feast of love or Lord's Supper. The love, fellowship, union, charity, kindness, humility, with all the sacred and holy affections fostered and strengthened by brethren meeting and feasting in the association of kindred spirits are the natural, the reasonable, the spiritual benefits and blessings which God purposed and gives when the brethren in the spirit and faith of the primitive church meet together and hold such feasts of charity.

The fifth argument offered by our opponents to prove the bread and cup to be the Lord's Supper is drawn from the position that they are the only elements specified by our Savior to be eaten; and it not being said what the elements making the feast or meal were composed of, the inference is that these elements, the bread and wine, constitute the Lord's Supper.

This argument is founded on the position that if there be an ordinance in which there is to be a meal eaten, that the elements of the meal must be described, and as the elements of bread and wine are mentioned as constituting the communion, they must constitute the Lord's Supper. That position might be true, and still the communion not be the Lord's Supper, for persons may make a supper or meal on elements as simple as bread and wine.

If there was a law made concerning a feast which was confined to a certain country and climate where there were certain productions always to be found, then there might be certain elements made essential

to the feast, like the kid, the barley bread, the first ripe sheaves. But when there is a law made for the whole earth it would not do well to enjoin the kid, for there are some countries where there are none of them; so with the barley and other things that might be mentioned, and for this reason when God in the gospel makes a law for the whole earth, and a feast for his church, he does not enjoin the special product of the land of Palestine as being the elements that shall compose the feast; consequently we have not a description in the gospel of what the supper at Jerusalem or the feast of Peter and Jude were composed, but an humble, plain and healthful meal, such as would be in harmony with the spirit of the gospel, and not in conflict with the laws of nature and of God would be acceptable with him. God has enjoined the simple elements of bread and wine to constitute the communion of his body and blood. These elements may for that purpose easily be had in all countries. The manner of their preparation, as well as the elements of their composition, make them appropriate emblems for that purpose; for these reasons the wine was appointed by Christ and must not be dispensed with in that ordinance.

THE HOLY KISS.

As we object to all changes that have in any matter led the people of God away from the practice of the primitive church, we are under obligation to defend the command of the apostles on the subject of the Holy Kiss against the prevalent disposition which seems disposed to set aside the plain command of God when it becomes unpopular in the eyes of the world. And to maintain the practice of the primitive church and continue its commands and ordinances through the Christian dispensation as God gave them first, we here offer the arguments which seem to us sufficient to prove the Holy Kiss to be an established order of the church in the apostles' day, and founded on the plain command of the Holy Spirit.

Our first argument to prove the salutation of the Holy Kiss is a command of God to be observed by the church is founded on the fact that God has the absolute right to give all the laws for the government of his children, and it is their positive duty to obey.

God, being the creator, preserver and ruler of the universe, all laws emanating from him are, in their nature, supreme and unchangeable by any power save that which gave them; and the greatest happiness to be attained by any creature is through submission to the laws of the Creator. The commands of God are the revelations of his will to man for his happiness

and enjoyment here on earth and his preparation for enjoyment in the life to come.

In the morning of creation, when all things moved in harmony with the will of God, all was happiness; joy, and peace pervaded the universe; not a note of discord was heard throughout the mighty empire of God. When the morning stars sang together for joy all things then obeyed the will of that God who created them. But when man violated the law of God, disobeyed the command of his Creator, then sin entered into the world—for sin is the transgression of the law—and untold sorrow and misery have followed the footsteps of transgression through the ages past, because there is no real happiness and pure enjoyment for any creature on earth or in heaven, in time or eternity, who does not obey the laws and submit to the will of the Great Creator.

While the children of Israel obeyed the law of God and submitted to his will in all things, no people on earth enjoyed so much the riches of God's grace and blessing. In prosperity, peace and joy they lived in all the commandments of God. All the powers of earth combined could not shake the solid foundation on which they rested. While standing upon God's word peace and safety shed its glory upon every setting sun. But when Israel turned away from the word of God and walked contrary to his will division came, weakness and poverty fell upon them. In sorrow and banishment God wound up their dispensation all on account of their disobedience. We now see Jerusalem a heap of ruins, a blasted, smitten monument of God's great mercy to an ungrateful and disobedient nation. The sacred Jordan now wends its way through a land deserted by man and condemned of God, while every tree along its banks seems a weeping willow, and one great shroud of mourning covers the sacred land of Palestine, and in cries of bitterness in far off lands the wandering Jew

tells the awful danger of disobedience to the commands of God. Cut off from the land of his fathers and the kingdom of God well might the old Prophet say to Israel, "O that thou had hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea.

The same is almost true of the church of Christ. In the apostolic age, when the primitive church walked in obedience to the laws of God, keeping all his commands, "they could stand and rejoice in the hope of the glory of God." No place on earth so full of happiness as the sacred altar around which the Christian brotherhood in its primitive days met to worship and serve God. Living according to his holy will the cup of their joy was full, when more than earthly love and peace bound them together as kindred spirits in one body, one faith, one practice. They drank at the fountain of divine truth, feasting upon the word of inspired tongues, knowing that man could not live by bread alone, but by every word that proceedeth out of the mouth of God. They obeyed his commands as they were led by the Holy Spirit, leaving us an example of primitive purity that we may look back through the eighteen centuries past and see the order in the house of God when it was taught by the apostolic ministry to keep the commands of God as they were given by him. And when we look back to that primitive church and to those inspired men we see the holy kiss is taught and practiced among them as all the commands of God were.

But when the apostles were gone then soon a change came. Few were soon left to preach the same gospel in the way the apostles had done. They began to leave out some of the commands. Men would find non-essentials in the practice of the old church, and they would set them aside. They

selected only so much as they thought necessary to salvation, thus trying the divine law by human wisdom, and setting aside all that human wisdom did not approve. And with every change that took place in the customs and politics of the world a change was made in the church to suit. And in every age when changes took place among the nations of earth the church was again changed to suit them. No command was too sacred and holy for the grasping opinions of men to change or leave them out. Thus did change and division commence, and has gone to an almost unlimited extent. Out of these changes and divisions have grown wars and bloodshed shameful to the name of our holy religion. And all this because men have left the example of Christ as set before us in the primitive church and failed to observe the order in the house of God that was then established. But such always has been and ever will be the fate of man when he leaves the commands and precepts which God has given, and follows the opinions and ways of the world around him. In this argument we have tried to show that God was the Sovereign Ruler over all things, having the right to give to man his law in all ages, and that it is man's duty to obey him in all his commands as he has given them in the example and teaching of inspired men, and set them before us in the primitive church. And as the holy kiss is taught and practiced by them we can not set it aside without leaving the example of the primitive church and the teaching of the holy apostles.

Our second argument to prove the Holy Kiss to be a command of God to the church, is drawn from the fact that it is commanded as plainly and in as positive a manner and as often as can be necessary to establish any command or order in the church.

In Romans xvi, 16: "Salute one another with

the Holy Kiss." In 2 Corinthians xiii, 12: "Greet one another with a Holy Kiss." In 1 Corinthians xvi, 20. "Greet ye one another with a Holy Kiss." In 1 Thessalonians v, 26: "Greet all the brethren with a Holy Kiss." In 1 Peter v, 14: "Greet ye one another with a Kiss of Charity."

We here have the Holy Kiss commanded by inspired men five times in the gospel, and it is commanded in the most plain and positive manner. Surely that is enough to establish it in the church as a command of God.

Webster defines salute, "To address with expressions of kindness, to greet, to hail; 2. To greet with a kiss, to greet with the wave of the hand, to honor, as some day, person, or nation, by a discharge of cannon or small arms, by striking colors, by shouts, etc."

Here Webster tells us of many kinds of salutation, and there are many more that might be named, such as kneeling, falling on the face, etc.; and among all these salutations God has chosen one as the proper salutation to be observed among his people—the Holy Kiss, or Kiss of Charity; and since God has chosen the Kiss of Charity or Love and given it his sanction by commanding it in his church, it becomes the duty of his children to use that salutation with the design and purpose for which it was given. As it more than any other expresses love and affection, it is to the church the most important form of salutation, because it expresses to them the love of him who commanded it.

A very plain question, then, is before us: If it was right for Paul and Peter to teach it in their day, is it not right for the ministry to teach it now, and is it not right for the church to observe it now as well as in the apostolic age?

We now come to our third argument, which is

drawn from the fact that the Kiss of Charity is called a Holy Kiss.

This argument is founded on the fact that the apostle calls the Kiss of Charity holy. Then if God has commanded it to us as something holy, and put it in the church as a holy thing, we must consider it too sacred to be set aside by the opinions of men.

Paul, in 1 Corinthians, v, 26, 27, says: "Greet all the brethren with a holy kiss. I charge you by the Lord that this epistle be read unto all the holy brethren." Here the apostle calls the kiss holy, and the brethren to whom it is commanded are called holy. If, then, God has made the kiss holy and given it to a holy people, is it not the strongest evidence that can be given to establish it as an ordinance to be observed by the disciples?

How dangerous it has always been to set aside the things which God has called holy. The Pope of Rome never claimed more power than that; he never assumed more authority than to change the things which God called holy and commanded in his church; and if we may set the Holy Kiss aside, may we not, with the same propriety, put away other things which God has made holy and commanded in his church? The point in this argument for which we plead is that the people of God now preach and practice the same holy things in the same way they were done by these holy men of God.

Our fourth argument is drawn from the fact that the Holy Kiss is called a Kiss of Charity or Love.

When the Holy Kiss is given as an ordinance of love, or ceremony by which love is manifested, love seems to be the object as well as the cause of it; and when we see God has connected holiness and love with this command, two of the most sacred and important principles of the Christian religion, holiness and love, are blended in this command. The sacred

power of love must lead us to obey the commands of God ; it must bind us together as the children of God in one body.

The Holy Kiss stands sacred in the church because it is surrounded by holy and spiritual blessings. Holiness and love are enough to consecrate it in the heart of God's people. And, in order that the church remain the same through all ages down to the coming of Christ, it is necessary that the church observe the same ordinances, obey the same commands that were founded in the church in the days of its primitive purity.

Our fifth argument to prove the Holy Kiss an ordinance to be observed by the church is founded on the fact that it is given to the church alone—that it is commanded to be practiced among the disciples and none others.

This is a general argument which makes this command, like all others that are to be practiced among the disciples alone, an ordinance in the church. When a command is given that belongs to the church alone, to be practiced by the church and none others, it always remains as an ordinance to be observed so long as the church shall stand. So it was with the Jewish Passover, and all the feasts that were commanded to Israel ; they were to be perpetuated in the church as long as it should stand. And so it is with the Christian church—every command and ordinance that belongs to the members, and none others, is to them a sacred institution, to remain unchanged and kept among God's holy people, with one faith and one practice, in one body, down till the last note of time.

The facts in this argument that the Holy Kiss was given to the church alone show clearly that in the mind of God who gave the command there was something sacred and holy about it. Those who trust the

wisdom of God may rest assured that he sees in all his appointments the honor and glory of his own name and the happiness of his children. We insist on obeying this command, because we trust in the God who gave it, knowing that it received the sanction of his own will and was given to his peculiar people, peculiar because they worship God according to his word and obey his commands, just as they were observed by his church eighteen hundred years ago, without setting any commands aside, or changing them to suit the customs of the age in which they live.

Our sixth argument is drawn from the example of Paul with the church at Ephesus given in the twentieth of Acts.

In order to get this argument before the mind fully, we refer to a few passages in the twentieth chapter of Acts. In the seventeenth verse we read, "And from Miletus he (Paul) sent to Ephesus and called the elders of the church." While Paul was at Miletus on his way to Jerusalem, knowing he would pass near Ephesus, and probably he knew, too, that the ship would not tarry long there, but having a desire to see the elders of the church once more, he sent for them to meet him down on the shore where the ship would tarry for a short time. He there delivered to them a farewell address, and it was probably the most affecting scene experienced in the life of any of the apostles. He tells them of the work of faith and labor of love which he had done among them, and how he had kept back nothing, but had declared to them the whole council of God. He then commends them to God and the word of his grace, and kneeled down on the sea shore and prayed with them, and they wept sore, and fell on Paul's neck and kissed him.

Here we see these holy men, filled with the spirit

of God, endued with the spirit of another world, and bound together with the purest Christian love, saluting each other with the Holy Kiss, giving us an example, showing us in what manner the primitive church obeyed this command of God. Here was the inspired apostle who had repeatedly given the command, but not leaving the command alone, for he here gives us an example by the same divine authority, that on this point the truth may be set before us both in precept and example, so we can know how this command should be observed. When this command and example is thus put on record by the Holy Spirit that we may know what the practice of the church was in the days of the apostles, it is giving us the will of God so plain that we are without excuse.

There is another point in this example that we wish to note before we leave it, that is, it very plainly confutes the point made against us by our opponents. that we do not observe the Holy Kiss as it is commanded. They say the brethren ought to salute the sisters, for ye are all one in Christ. This example of the apostle with the elders of the church shows us by divine authority what was the proper order in the church. It was the elders of the church, not the sisters, who saluted the apostle. Then we have divine authority, both in precept and example, for observing it as it is done in our church; so have we divine authority for observing it in connection with the worship of God, for it was at the conclusion of their season of prayer.

Our seventh argument in favor of the ordinance of the Holy Kiss is drawn from the fact that the commands and ordinances of the church are the foundation which God has laid, for all Christians to unite in one body and continue one church, built upon the precepts, the commands, the ordinances, as they were believed and obeyed in the apostolic church.

This argument brings us to consider the foundation of Christian union and communion as God gave it when he established his church. He made that union perfect in the primitive church. And it would always have remained so if all believers everywhere would have obeyed all the laws and commandments of God as they were received and obeyed by the church in the days of the apostles. There never could have been any division in the church if all believers had continued to obey all commands as they were observed by the first Christians.

To illustrate this matter further, take our political government as an example. There never could have been a rebellion in it if all its citizens everywhere would have lived in obedience to all its laws. It would be impossible to get a division or rebellion in any government so long as all its citizens would submit to all its laws. The only way possible to get a division in any government is for a part of its subjects to reject or refuse to obey its laws or a part of them. Like the great rebellion in our own government, a portion of its subjects refused to accept and obey a part of its laws, and setting up a new government of their own, and leaving out whatever was objectionable in the old government and changing such as did not suit them, and in that manner they made a division in the government, for it was the only way division could be made. We would remark, too, that the laws and institutions of the government were the only foundation of union, for its subjects and the union could only be maintained by forcing the rebellious subjects back into submission to the laws and institutions of the Federal government.

We may also notice that the laws and commandments of God were the foundation of union among the children of Israel. The commands of God united them together and made them one church. So long as they walked in all the commands and ordinances

of the Lord they were a united people. Their union on that foundation made them one people. And so long as they remained faithful their union was more solid and firm than the granite hills on which they dwelt, for while they submitted to the commands of the Lord they were founded on God's word. But when a portion of them under Jeroboam would refuse to obey a part of God's commands and set up their idols in Bethel and Dan, thus leaving the commands of God, they made division in the house of Israel. From this beginning they went on in rebellion against God, like faithless children violating the commands of their Father until God cast them away a broken vessel, marred in the potter's hands. And all this division and ruin came only of their refusal to obey a part of the commands of God.

And such is the truth regarding the church that God built in Christ. The only way division ever did or could come was by some of its members refusing to obey a part of the commands as they were observed in the apostolic church. By adding to or taking from the practice of the primitive church is the way division began. Men have formed an opinion that some of its commands and practices were not essential, and have set them aside, which made a difference between them and the old church and a division between them and those who would not change from the practice of the ancient church. Thus one division after another has been made, each party selecting just so much out of the gospel and the practice of the first church as they think essential.

The men who organized the Geneva church selected so much of the faith and practice of the ancient church as they thought essential. So it was in the Confession at Augsburg; just so many points of faith and practice were selected by those men as in their opinion they believed necessary to the organization of

their church. As it was in Geneva and Augsburg so it has been in all the divisions made in the church, each party selected only so many of the commands as they believed necessary to salvation and necessary to their church government. And in that way changes have been made to suit the ways and customs of different ages and countries from the days of the apostles down till now.

The great objection we have to all these divisions is that they are founded too much on the opinions of men, founded only on a part of the gospel, leaving out too much of the plain teaching of Christ and the apostles. Like the Holy Kiss it has been left out of nearly all the organizations that have been started since the apostles' day, not because it is not taught in the gospel, nor because the first Christians did not practice it, but because it did not suit the customs of the age and country in which the party was organized. The practice has been too much to change the church to suit the world. We want the world changed to suit the church which God built. When he made the church at first he made it perfect. It needs no change; nothing added to it or taken from it, but leave it pure as it came from the hands of God.

When we speak of uniting on the gospel we mean just such a union as the apostolic church had in faith and practice, and we are willing and anxious to unite with the world on the faith and practice of that church. But to talk of uniting on the gospel and then leave out some of its plain commands, is not to unite on the gospel, but on the teaching of men. Should we change the gospel to suit the customs of our age, and then unite upon it, it would not be uniting upon the gospel, but upon the change we had made. We are not willing to admit that it is just and right for any party to offer a union with all Christians, and then try to reason away one part of the gospel because it is ancient custom and another be-

cause it is non-essential. We think they ought to have a written creed to show how much of the gospel is non-essential, and how much of the practice of the ancient church they are not willing to follow.

We do not favor creeds, yet we think whenever we have a church that differs from the apostolic church it ought to have a creed to show what that difference is. If a party should organize a church leaving out any of the commands of Christ or his apostles, like feet washing, or the Holy Kiss, they ought to have a creed to show what they have left out. The gospel can not be their creed, for it will not show their faith concerning the commands they have left out. Now, we insist that every party ought to have a confession or creed of some kind to show how much and in what it differs from the practice of the primitive church. But if a church obeys the commands of Christ and the apostles just as they were observed by the first Christians, that church needs no creed except the gospel, for it fully sets forth their faith and practice.

REPLY ON THE HOLY KISS.

WE will now present the arguments that have been offered against us on the subject of the Holy Kiss. And we also give our reply to their arguments, that their weight in determining the truth on this subject may be clearly seen.

The first argument to prove that the Holy Kiss is not a command of the gospel they draw from the fact that the apostle does not say when it shall be observed, whether at meeting, before or after meeting.

This argument scarcely requires an effort to show that it can have no force against the command. We are commanded to sing with the spirit and with the understanding also, but the apostle does not tell us the precise time when we shall sing. Now, shall we use this argument against singing, and say because the apostle does not tell us just when it shall be done we will not sing at all? That is the manner in which this argument reasons the Holy Kiss out of the way. We are also commanded to pray, but the time when is not specified. We are commanded to fast, but the time is not set by the Savior or the apostles when we shall fast. And shall we set all these plain commands aside because there is no particular time specified for their observance? Or shall we refuse to sing, or pray, or fast, unless we can find a time appointed by the apostles? Certainly our opponents would not

apply their arguments to these commands. Then it has no more weight against the Holy Kiss.

The command of the Holy Kiss is like singing, prayer, etc. It is to be observed when circumstances permit and occasion requires. These things as to time must, like many others, be left to the judgment of the brethren. Though the brethren in their judgment may govern the time, they have no right to set any of them aside. We believe if the same spirit which filled the heart of the apostles when they gave the command reigns in the heart of the brethren, there will be but little disposition in them to set any command aside because the precise time for its observance is not specified. We might demand of our opponents to prove that they should sing when they take the communion, for the apostle does not say we shall sing then, and the circumstances of the communion do not any more demand or permit singing than the observance of the Holy Kiss.

The second argument brought against the Holy Kiss by our opponents is that if it is a command we do not observe it according to the gospel, for the gospel teaches that we are all one in Christ; that there is neither male or female, and we don't observe the command according to that scripture, for in our church we make a distinction between the brethren and sisters.

This has been pretty fully answered in our fifth argument, where we showed from the 20th of Acts, that Paul gave us an example showing us how the Holy Kiss should be observed when he met and engaged in worship with the Elders of the church at Ephesus, and they saluted him with the Holy Kiss as he had commanded.

But this argument, like the other, has no foundation in the scriptures. It is an argument setting aside the distinction between the male and female

members in observing the ordinances of the church. Our opponents will not admit the force of this argument to apply in their own church, for they do not make Elders or Bishops of their sisters, neither do they have them administer the ordinance of baptism or the communion. Then if they will not apply this argument in their own church, they can not bring it against us. The truth is that our opponents in this argument have not given the scriptures on which it is founded their true meaning, for it assumes that the scripture, by teaching that we are all one in Christ, breaks down all distinction in society between the male and female members. This is very far from being true, for there never was a book written that so perfectly enforces in society every relation which God has made. It points out the duty of every class and enforces these duties with the heaviest penalties and condemnation for every disobedience

The third argument brought by our opponents against the Holy Kiss is that it obtained as an ancient custom. Our opponents say that as it was used as a token of friendship by the world in that day, they enjoined it upon the church then only as a common expression of friendship, but not as a church ordinance.

This argument is made to set an ancient custom against a command of God, then give the ancient custom the preference, letting it have the power to nullify the command by founding God's command on the ancient custom, then take the custom away and let God's command fall. But that way of bringing ancient custom to make void the command of God we object to as a most dangerous error, for we may, on the same principles of reasoning, set any one of God's commands aside; take, for example, the ordinance of baptism—it was a custom as ancient and as common as any other; bathing and washing were very common

in the world and in the Jewish church long before it was commanded by our Savior as a Christian ordinance. Now, suppose we let the reasoning in this argument have its force against baptism, and say because it obtained as a custom in the day of Christ he founded his command upon it; then when we get into a cold country where that custom does not prevail, we set the custom aside and refuse to obey the command because it was founded on the custom. Some have done that very thing for the very same reasons. And we might, upon the principles of this argument, say he built the command of baptism upon the ancient custom, then hold the command as of no more force than the custom.

When God commands anything it makes no difference whether it was or was not a custom before he commanded it; for his command to the believer is everything and the custom nothing, for it has no power to set the command aside or to lead the believer away from it. Yet these customs are great things with some people if they exist before God gives a command. They have the power with some people to set the command aside, and if the custom comes up or changes after God gives his command, with some the custom is the greatest, for they follow the custom whenever it differs from the word of God. The customs of the world, both ancient and modern, seem to have great influence over many people. The customs have often been a great power to turn the people away from the word of God. We live in an age when we see many of the commands of God have to yield to the prevailing customs of our time. The reason is, with so many people the customs of the world are very great while the commands of the gospel are rather small, and of course with them the greater prevails. But we want that reversed in the heart of every believer, making the commands of God very great and the customs of the

world very small in power. Then the word of God with them will triumph over all the customs of the world, both ancient and modern, and this argument of our opponets will be completely answered.

The fourth argument brought against the Holy Kiss by our opponents is drawn from such scriptures as require the brethren to salute the sisters, like Romans xvi, 3: "Greet Priscilla and Aquilla, my helpers in Christ Jesus."

As to this argument, we would note first that Paul does not require the brethren to salute Priscilla with the Holy Kiss, and as there are many modes of salutation, this argument would not be of any force against us unless they show that Paul required them to greet the sisters with the kiss. This they can not do, for Paul's example at Ephesus is against them. Our second reason for concluding that the argument has no force against us is that we know the brethren used the salutation of the right hand in the days of the apostles, and we have as good reason to believe that was the mode of salutation given to the sisters as our opponents have to believe the Holy Kiss was the mode, and the example of Paul at Ephesus settles that question on scripture authority. But, further, if we would admit the truth of this argument it would not then disprove or set aside the command. It would only prove that there may be error in our manner of observing it. Consequently it, like some of the rest, partakes more of the nature of an excuse than argument.

The fifth argument brought against the Holy Kiss is founded on Gallatians ii, 9: "They gave to me and Barnabas the right hand of fellowship." It is here argued that the right hands of fellowship was all the salutation here used, and that it there took the

place of the Holy Kiss, and should now be used instead of it.

This would be a good argument if the apostle had said or intimated as much as our opponents have done. But as the apostle says nothing about using the salutation of the hand instead of the kiss, all the remarks of our opponents in that direction are gratuitous. We would note, too, how easy it is to get persons to take what they already want, and how hard to get them to accept what they do not want. The salutation of the hand is but once given as an example, and they readily accept that; while the Holy Kiss is given five times by positive command and once by plain example, yet they reject that. How much better to come to the solid ground of truth and accept both because they are in the gospel and in the church in the apostles' day. This proves that we are right, for we observe them both just as they are taught in the word of God, not willing to give up either or substitute the one for the other, thus making the gospel our confession of faith and practice.

The sixth argument offered against the Holy Kiss is that it may be observed spiritually, and the spiritual is all the gospel requires.

We answer that all the spiritual truth, power and blessing of the gospel we accept without any reserve, but here is a literal command, a literal observance, in one sense like baptism or the communion, yet there is a spiritual design and object in it, and we are not willing to throw away the literal observance of one more than the other. This idea of leaving out the literal observance of a command, and contending for the spiritual without the formal ceremony which God has commanded, is an error which, if carried out in all the commands of the gospel would make them all

void and change the practice of the apostles and the primitive church.

We claim, and in our doctrine contend for, all there is in the literal observance of God's commands as means of grace, and for all the spiritual blessings connected with and derived from the promises made to the obedient child of God. It is our duty to obey the command and look to God who gave it for his spiritual blessings which he designed for his children and conferred upon the primitive church.

NON-CONFORMITY.

ON the subject of humility and plainness in dress, and non-conformity to the world in all its customs and ways that are inconsistent with the spirit and teaching of the gospel, our brethren have had much labor and trouble to try and keep the doctrine of the gospel as the rule of our faith and practice in that matter. The reason for this difficulty or trouble is the great mass of professed Christians have accepted and gone into all the pride, fashions and customs of the world, then bringing them into the church and giving them the sanction of their religious influence, thus inducing the church and the world to accept them without investigation or thought upon the subject. Consequently the teaching of scripture on that subject is by many but little thought of and but little regarded. In this matter, too, we are against the popular current of Christendom, which makes it our duty to give the reasons for the faith and practice of our church on that subject.

We here give the arguments which to us seem sufficient to settle the matter against the prevailing customs of the world. We will present them as near the order we have used them in our discussion as we can. Then we will present the replies made by our opponents. We hope in this way to induce the reader to an examination of the subject according to scriptures of divine truth.

Our first argument to prove that it is the duty of the church to teach and enforce plainness of dress and non-conformity to the world upon the members, in a manner consistent with the scriptures, is founded on the language of Paul in Romans xii, 2: "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

In the above scripture the apostle uses almost the same language we affirm in the proposition before us when he says, "Be not conformed to this world." The person who is conformed to this world is controlled by it in every matter in which he conforms to it. If persons be conformed to the world in dress, then the world controls and leads them in that matter. If they be conformed to the world in politics, the world controls and leads them in that. If they be conformed to the world in its pleasures and amusements, the world controls them in these things. The doctrine then of the apostle is that you be not conformed to the world, that you be not led and controlled by it. This is a general principle laid down by the apostle, which applies to everything pertaining to life—the pride of the world in dress, and every other extravagant and useless manner of spending time and money.

The apostle says in the above scripture: "Be ye transformed by the renewing of your mind." Here the apostle teaches us that a man must be turned over to God, taken away from living after the ways of the world and brought over, that he may live according to the will of God. This is to be done by having his mind and heart renewed, which is the gospel conversion which changes the man, soul, body and spirit from the world, turning him over to God. And a conversion that does not thus change the man

falls short of the doctrine of the apostle on this subject.

The apostle says further that a man thus transformed to God, "May prove what is that good and acceptable and perfect will of God." He proves the will of God to be good, acceptable and perfect by living according to it. The will of God, as revealed in the gospel, controls him in the matter of dress as well as everything else of which it speaks. In all his actions and conduct it points out to him the perfect will of God to lead him away from that conformity to the world which disregards, disobeys the law of God as revealed in the gospel. Conformity to the world will lead him into all the political excitement, party strife, to mingle in its divisions and contentions. But the perfect will of God will lead him in the precepts, the example set before him by Christ and the holy apostles in reconciling the children of men to one another and to God. Conformity to the world will lead him after all its ways to the fair, the show, the theater, the ball room, there to satisfy his mind with the pleasures, the amusements, that darken, deaden, deceive the soul; but the perfect will of God would lead him on a mission of mercy to spend his time and money trying to do some good, to bless, to benefit mankind, not merely living to satisfy the desires of the mind with the transient pleasures of earth, but to feast and feed the mind on the living waters, the joys of a higher and holy life. Conformity to the world would lead him to follow its ways of dress in all the pride, vanity, extravagance of prevailing fashion for empty and gaudy show, cultivating still more the vanities of a proud heart. But the perfect will of God would lead him to humility in dress, spirit and life, to follow in the pathway, teaching of Christ and his apostles.

How many thousands have ruined their health by dressing after the fashions of the world instead of dressing for comfort, according to the laws of nature

and the will of God. Could we sum them up what a multitude would we have of ladies who have by fashionable dress, tight lacing, tight and thin shoes, a gaudy display of ribbons and feathers, thinly clad, even in mid winter, with all the vanities dictated by the monarch of fashion, violating the laws of nature, of physiology, and of God, until their health is ruined and they called to lead a life of suffering, and finally to an untimely grave through disease inflicted by pride and fashion. The monarch of fashion is inflicting the same disease and weakness on the rising generation, while the children, especially the girls, are dressed in style and fashion, even if the laws of health, of nature, and of God, must all be violated; the popular church still conforms to the world in these things, bowing to the tyrant of fashion, while he defies the sacred laws of health, and the righteous laws of God, setting them aside that he give ease to the conscience while he leads his victim to disease and sin by violating the laws of nature and the will of God.

But the apostle teaches us not to be conformed to the world in these things, but to be conformed to the will of God, thus proving the will of God to be as the apostle says, "good, acceptable and perfect."

This brings the issue between us and our opponents clearly before us. They say to their members be your own judge in this matter. Dress in all the fashions of the world if you choose. Go to the show, the theater, and spend your time and money after the amusements of the world if you wish. Be conformed to the world in all these things is the position of our opponents. But we deny that to be the teaching of the gospel, and affirm that it requires you to dress in humility and plainness; dress for health and comfort, according to the laws of nature and of God. The issue then is: the laws of health, of nature, and of God on one side to govern us in our dress; on the other side the fashions of the world, its vanity

and show, its glittering gewgaws and lavished furbelows, reckless changing fashion brought into the church by our opponents.

The importance of this matter requires that we should look at it in its true light. The members of the church being allowed to run into all these things have brought them, with all their influence and power, into the church, until the church, in many places, is now filled with all the gaudy fashions of the world, and controlled, to a great extent, by them, that it seems the church has been converted to the world instead of the world being converted to the church. This manner of bringing the vanities of the world into the church has made it a place where the members seem to try which can excel in style, grandeur, show, to such an extent that the poor and honest laborer can not feel at home, or well live among them. They have by such a course drawn in the wealthy and fashionable, while they have by so much pride driven away the poor and needy.

Our second argument to prove that the Christian ought to dress in a plain and humble manner is drawn from the language of Paul and Peter. In 1 Timothy, ii, 9, "In like manner, also, that women adorn themselves with modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array." And in 1 Peter, iii, 3, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel."

The argument given in these scriptures is directly on the point before us, for they embrace the matter of plainness and simplicity in dress, showing us that the spirit of God forbids the Christians adorning themselves with gold, or pearls, or costly array; thus showing that the truth for which we are now contending is founded on the plain word of God.

The apostle says, "Let the ornament be a meek and quiet spirit, which is in the sight of God of great price." These fine jewels worn to decorate the body are by the apostle contrasted with a meek and quiet spirit. The one God positively forbids, the other he commends as of "great price." One is conformed to the world, and is controlled by it; the other is transformed to God and controlled by his will.

The issue on this argument is clearly before us. We tell the Christian to not wear these useless ornaments which are forbidden by the word of God. And the church should see that the gospel is obeyed by its members. But our opponents on the other hand say that the Christian may wear these things which are forbidden, and dress in violation of these scriptures, and the church shall not interfere with him.

On the point made in this argument is the main issue in the discussion of this subject—the question as to who shall determine this matter, who shall say what the members shall or shall not wear, or what shall be the manner of dress worn by the members. Shall each individual member judge for himself, or shall the church see that its members obey the gospel in the matter of dress? The matter of how the members shall dress must be decided by some one, and we are contending that God has given us the rule by which we should be governed. And the church must take God's word as its rule of faith and practice. And it is the duty of the church to see that none of its members live in violation of the commands of God, so the righteousness of God be established in his church. The grounds taken by our opponents that every one shall be his own judge in the matter of conforming to the world give unbounded liberty to the members in dress, in consequence of which every style, variety, and manner of dress has been brought into the church.

On this point of members judging for themselves our opponents have taken the ground that the church has no right to interfere with the conduct or action of the members in any matter where they have not a "thus saith the Lord." But this is very dangerous and unscriptural ground, for upon it members might go into the manufacture and sale of spirituous liquors, and demand of the church to let them alone, for there is no "thus saith the Lord" against it; or they might go to the ball room, the card table, and other places of wicked assemblies, then deny the right of the church to interfere with them, because there is no "thus saith the Lord" against it. And some members will soon go further than that, and judge for themselves, even where we have a positive command, for they soon decide that some of the commands are non-essential and especially those that they do not wish to obey. In that manner they take as much liberty where there is a positive "thus saith the Lord" as where there is none, for they consider that there are but very few commands essential to salvation, and that gives them an easy conscience when they violate the commands which they consider non-essential. Then they go one step further and take the ground that if the heart is right all is right. This is taken as a kind of offset against the violation of the plain word, that if the heart is right it does not make much difference how they do in conforming to the world in dress or anything else. We believe the doctrine that if the heart is right all will be right; but we deny the conclusion generally drawn from it, that it is not particular about the actions if the heart is right, for we know a tree by its fruits. Man's actions and heart agree; if his actions are bad, they are so because they come from an evil heart. If a man's actions are in violation of the word of God, it is because they are dictated by a heart just like them. We believe a man's heart is not any better than his actions are, for

his heart is the fountain from which his actions come.

Some have gone still further in the system of liberality and taken the ground that, no difference what a man believes, so he is honest, he goes by the best light he has, and that is all he can do. We think this a dangerous error, for a man believing a thing to be true does not make it true; if a man believes and practices an error, it is error still, and all the consequences of the error follow, no difference what he believes about it. If he believes the priest can pardon his sin, and pays him a dollar to have it done, he has believed and practiced an error, and the consequence is his money is gone and his sin is not pardoned; no difference what he may believe about it, nor how honest he is, it does not make it the truth. So a person may believe it is right to spend his money for gold and pearls and costly array to adorn himself, but no difference what he believes, he has violated God's word. His conscience may be easy on account of his belief, but God's word stands against him, condemning him, his conscience and his belief, all, as being wrong. Saul believed it would do to save Agag and the best of the flock when God told him to destroy them, but his belief did not make it right, and God took the kingdom from him, because he believed and practiced that error in violation of the word of God. It was not safe then to believe and practice contrary to the plain word of God, and it is not any more safe now.

If you will notice, those who say, "no difference what a man believes so he is honest," they mean no difference what he believes, provided he believes what they do. But if he believes something they do not, then his honesty will not cover his sin. If he is honest in believing a man may have more than one wife, if he is honest in believing the Pope is infallible, if he is honest in believing he will be saved, living and dying in sin, they will not say to him then, no

difference what he believes, so he is honest. And why? Simply because he believes something they do not believe. Thus you can see their great liberality runs out as soon as a man runs off their platform. The track of the liberalist is about wide enough to embrace everything as soon as it becomes popular. With them almost any error may be cured by honesty if it is popular; but honesty will not cure an error unless the error be admissible with them. On this subject we contend for just what the word of God teaches, no more or less liberality on the subject of dress or anything else than is taught in the word of God.

Our third argument to prove that the members of the church should not be conformed to the world, but dress in a plain and humble manner, is drawn from the fact that it is the only system of church government that can carry the gospel to the poor in such a manner that they can accept it.

To present this argument fully before the mind, we refer to Luke iv, 18: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor;" and in Matthew xi, 5: "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached unto them."

The above scriptures show that Christ came into our world on a mission of salvation, and it was by him carried out in such a manner that the poor had the gospel preached unto them. Here is an example of our Savior set before us, showing how the gospel of salvation should be preached in all after ages.

In order that we carry out the great mission as the Savior gave it, in preaching the gospel to the poor, the church, the ministry, the members, and all things pertaining to it must be plain and humble like our Savior was when he was anointed to preach the gos-

pel to the poor. Every minister ought to be anointed for the same purpose, then we may carry the gospel to the poor in such a manner that they can accept it.

If we have the gospel preached to the poor as it was done by our Savior, we must have a ministry whose heart is filled more with love for the salvation of the poor than it is with a desire for fine dress and gaudy show. We want a ministry whose style and manner of preaching in plainness and simplicity like Christ's, shows more of humility and meekness than it does of pomp and display. Give us such an humble ministry and the poor will come, for they can feel at home in his presence and in the church. But a proud and stylish ministry, adorned in the height of fashion, and preaching in the grandest style, will never do much preaching the gospel to the poor. His preaching will drive them away, and gather around him the pride and fashion of the day, and make a church like himself. So will the meek and humble minister who preaches the gospel like Jesus, build a church like himself, where all may come, the rich and the poor, in one common brotherhood, being transformed to the image of Christ, instead of being conformed to the pride of the world.

We do not only need a ministry suited to preaching the gospel to the poor, but we must have a meeting house, a place of worship, built in such plain and humble style that all may come, even the poor, and feel that it is a place suited to them, where they can feel welcome and feel at home; not a house built in the highest style and fashion of the day, costing from one to two hundred thousand dollars, and finished in the most costly manner, with painted glass, and cushioned pews to be sold to the highest bidder to pay the high salary of the great minister, whose family must be kept in the highest circle of society, shining in gewgaws with the butterflies of fashion which gather round his ministerial display where their eyes

are dazzled with fading beauties and their hearts allured by fading pleasures. In addition to all this, the grand choir and the magnificent organ are brought in to complete the attraction and bring together, not the poor, but the rich, the proud and gay, who have the disposition and the wealth to support such an institution; where scientific sermons traverse the regions of astronomy, philosophy, geology, politics, and almost everything else (save the humility of Jesus), to please the ear and harmonize with the gewgaw style of ribbons, feathers and furbelows which adorn the gay assembly as it meets for pleasure and display. The great cost and extravagance of such a place of worship show that it was never built for the poor to come and hear the gospel preached. They have no money to buy the fine pews and costly apparel that reign in its circle; neither is such a church suited to their condition in life; they never can get up, either in purse or feelings, to have any enjoyment where the monarch of fashion thus reigns, and to such a church, on account of their poverty, they can not, and on account of their feelings they will not come. There are too plenty of such places of worship in our towns and cities, and some in the country trying to imitate them, while the poor are living in sound of its tolling bell, and die with old age without ever hearing the gospel preached, because the style of such a church forms a circle in society too high for their poverty and too grand for their families.

When we see how far these things have carried the church away from the humble pathway of our blessed Redeemer, making the religion of Jesus a kind of fashionable aristocracy, the meeting for worship a kind of fashionable center, where all the vanities of fine dress are displayed—meeting in contest for victory in new and ever-changing style and fashion—against such places of worship, so conformed to the world, we plead in this argument to bring our hearts down to

the humility and love of Jesus that still carries the gospel to the poor, and makes the church, as it may be on earth, the only home of the poor saint, that while he labors and toils through life, renting and moving from one place to another, like Israel in the wilderness, yet he can in truth feel that the plain and humble church is his home, where he can meet as heir with his Father's children; though in poverty and want, still rich in that inheritance which is incorruptible and fadeth not away. Such a church as this spread over our land, working with the spirit and love of Jesus, giving the gospel to the poor and needy, would soon elevate them in soul, body and spirit to a condition in life above the sin and wickedness in which, by the present style of the age, many of them are doomed to live and die.

Another thing essential to preaching the gospel to the poor is the plainness of the members in their manner and style of dress and life. The members of the church should dress plain, neat and clean, and their lives should be meek and humble, making the church a pleasant place for the poor man to come and hear the gospel preached. The poor man, with his wife and children, who from necessity are compelled to dress plain and common, will feel at home among plain and humble members, but we have seen enough to be assured that they will be driven away from the church where silks and gewgaws shine and pride and fashion rule. The plain and humble members of the church, whether rich or poor, are well suited in their condition to go with love and kindness to the needy, the sick and afflicted, administering to their wants, giving them help and counsel to turn their hearts to our Savior, who preached the gospel to the poor. The Methodist church, in the days of John Wesley, set us a good example in this respect when they preached the gospel in such a plain manner that the poorest people felt at home in their church. We

think it a great pity they did not continue to walk in the footsteps of Jesus and John Wesley in that particular.

The Savior shows us very plainly how God looks on the subject before us, when he gives us the case of the rich man and Lazarus. He tells us "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day." Here is conformity to the world plainly set before us—the spirit of the world clothed in purple and fine linen. God looks down from heaven and sees this rich man arrayed in fine dress and living in worldly pleasure. But, O, does God approve it? Does he say it is right? Does he commend that conformity to the world? Ask that rich man, and from the flames of torment you will hear his answer in cries of sorrow under the judgment of God. This rich man, clothed in purple and fine linen, is a very fair picture of many church members in our day, so far as style and conformity to the world are concerned. God sees the fine dress and style of to-day as well as then, and he does not approve it now any more than he did then.

Jesus would contrast this fine style of the world with the poor man to whom he preached the gospel, when he says: "And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desired to be fed with the crumbs which fell from the rich man's table." Here the Savior gives us the poor man in hunger and want, laid down by the rich man. While God sees the fine array of the proud rich man, he hears the cries of the poor beggar when he begs for the crumbs from the rich man's table. And God loves the poor beggar. Though he was too poor to go to the rich man's table or the fine, gay and fashionable church, he was not too poor for God to send his angels after him. This rich man could adorn himself in the latest styles

of Boston or Paris; he could buy the fine pew—his purple and fine linen would suit there. But poor Lazarus could not go in there; he had no money to buy the fine pew, it was not built for him; he must lie out by the gate, with no company but dogs, and no friend but God.

But wait until another setting sun goes down, and O, how changed in one short day! Lazarus dies, and God sends his angels to carry him home to Abraham's bosom, borne on angels' wings to brighter mansions than the rich man ever knew, to live forever in the presence and glory of God, arrayed in the righteousness of the saints, richer than all the pride or style of earth. "The rich man also died and was buried, and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom." Where now is his purple and fine linen? Where now his conformity to the world and his sumptuous living? These vanities are now all gone, and we can see what they have done for him when he raises his eyes in torment to see Lazarus, whom he once despised, now in Abraham's bosom. God sent his judgment upon this rich man because he had two things against him. One was that he conformed to the world in finery, style and fashion; the other was that he cared nothing for the poor in their affliction and want. But these two, though the world would call them small things, were enough to condemn him in the judgment of God.

O, you proud, rich members of the church to-day, you who are clothed in purple and fine linen, do you not know that God has pointed you out and shown you to yourself in the case of this rich man. It shows you how he looks upon you. Do you not know that the poor are living near your gate in suffering and want, while you are faring sumptuously every day? Can you not see a poor Lazarus just outside the church, while you, arrayed in finery

and sitting in your rich pew, hear his cries at the gate? But you leave him to die. O, you fine, gay church members, let Jesus teach you to come down where you can take poor Lazarus, though he has no friend but the dogs, and lead him into the church with you, where he may be fed with the bread of life. Take off your purple and finery, sell it and give to the poor, come and follow Jesus, and you shall have treasure in heaven.

We have thousands of professors to-day conformed to the world like that rich man, while we have thousands of poor, in suffering and want, like Lazarus, who are kept out of the church by the pride and fashion of the world getting control of its members. And we are contending for a plain and humble church; no high sounding titles and high salaries for the ministry; no fine, glittering gewgaws to waste the Lord's money; no expensive jewelry and extravagant dress to adorn this mortal body; no conformity to the world in soul, body or spirit; but all in meekness and humility, transformed by the spirit to the image of Christ. Such a church is the only one that can carry the gospel to the poor, the only one suited to their condition and the wants of the race of man. Into such a church a poor Lazarus could come to hear the gospel without money and without price.

There is another point worthy of note here. The poor ought to accept with thankful heart the plain and humble church which God in Christ has built for them, for it is the only institution ever made to reach their condition and relieve their wants. The great, fine church was not made for them; they have no money to pay a hundred dollars for the fine pew, or to buy fine clothes like the gay looking crowd that worship there. The fine Sabbath-school with its grand picnics was not made for the poor man; he can not dress himself or his children in the gaudy style of these Sab-

bath-school displays. The purple and fine linen, and sumptuous fare at the grand church festival and Sabbath-school picnic are too high for poor Lazarus ; they were not made for him. They, too, leave him out among the dogs to die. You, poor man, ought to come to the plain church which God has made for you. The secret society was not made for him either. It takes money to get in it, and he has none. It is fine and gay, too, like the fine church, and it takes money to keep it up and stay in it, and poor Lazarus must stay out at the gate, for his poverty keeps him away from all this finery and style. How plain the reason then why the poor man should come to the church God has made for him. While the fine church and Sabbath-school meets, the poor man's children are playing in some back street or alley, growing up to manhood in vice and ignorance without the benefit of the gospel, because the church and the Sabbath-school have got too high to be the means of preaching the gospel to the poor, and some of them live and die with old age in sight of the fine churches of our day and never hear the gospel preached. The evils of this state of society are not fully realized by all ; while the poor are driven away from good society by its pride and vanity, and left to grow up in sin, they then become the associates of the sons of the more wealthy, and by their evil influence often destroy all the work of the Sabbath-school and the church upon the minds of those who had all advantages that both could give. Thus many times we see the sons of the best of men led into ruin. Like slavery in the South, two classes in society, one left to grow up in vice and ignorance, often ruin the other by their evil influence, so the poor are often driven away from church, school and good society by its pride and vanity until the neglected poor are brought to ruin by ignorance and vice. Then, in their turn, by their evil influence,

they lead many of the most favored into ruin with them. The only remedy for this state of evil in society is for the church to come back to the primitive simplicity of the gospel, for God made it to meet the wants of Adam's race, and if carried out in its primitive spirit of humility and plainness it meets the wants of the poor as well as the rich.

These fine, proud churches of our day are often an unfavorable place for a poor man. If he tries to keep up with them he is often ruined by debt. If he will not go with them in style and fashion he soon sees that he is in the wrong place to enjoy himself; and it is still worse with his wife and children, for if they are not up in the style of the rest they soon stay away from church, for poverty and plainness can not have much enjoyment where pride and passion reign, for the monarch of fashion knows no mercy, and but little love and kindness for the poor; for this reason the poor man should accept with gladness the plain and humble church, for God has made it for him, made it to preach the gospel to the poor.

Our fourth argument to prove plainness and humility in the church is drawn from the fact that the doctrine of gospel conversion or change of heart teaches non-conformity to the world.

The facts on which this argument is founded are that man by nature is sinful, and that in that state he is conformed to the world—he has the spirit of the world, which leads and controls him in conduct and actions, and makes his life a conformity to the spirit and practice of the world. And a gospel conversion or change of heart turns a man from the spirit and control of the world over to the spirit of Christ, and transforms him to the will of God.

Here we want to speak particularly on the subject of a change of heart, for two reasons. First, because it has a great deal to do with the subject. And sec-

ond, because we want the true doctrine of a change of heart set before us, as we believe in a change of heart that changes the whole man, soul, body and spirit. And when the truth is fully known on that subject, it will be seen that we teach more real change of heart than any other people. The subject of a change of heart is of the greatest importance, for everything is dependent upon it in the matter now before us. If a man's heart is conformed to the world his life will be also, and if his heart is converted or changed from the spirit of the world, his life will be.

The first question of importance then is, what does the scripture mean when it speaks of the heart? The Savior says: "Lay up for yourselves treasures in heaven, where moth nor rust doth not corrupt, nor thieves break through and steal; for where your treasures are, there will your hearts be also." Paul says: "Set your affections on things above and not on things on the earth." We see here the heart and the affections mean the same thing. The apostle says: "With the heart believeth unto righteousness." Here the heart means the judgment of the mind. When we speak, then, of a change of heart, we mean a change of the desires, affections and judgment of the mind.

But to see the importance of the subject, hear what the Savior says of the heart: "A good man out of the good treasures of the heart bringeth forth good things, and an evil man out of the evil treasures of the heart bringeth forth evil things." And the Savior says: "Out of an evil heart cometh theft, murder, pride," etc. Here the Savior tells us that pride comes of an evil heart; and he says further, "Out of the abundance of the heart the mouth speaketh." In these scriptures the Savior shows us that the words and actions of a man cometh from his heart. As a good writer has said, the heart is the great workshop in which all our words and actions are coined. The

Savior gives us to understand that if a man steals, it first got into his heart before he performed the deed. So of his words, they first get into the heart before they come out of the mouth. So it is with pride and fine dress and fashion, it gets into the heart before it gets on the head. That fine jewelry first got into the heart before it was put on the body. For all these, like everything else we do, good or bad, come from the heart; how important then that the heart be right. We then want a conversion that gets the heart right, for that is the only way to get the actions right. No use of talking about a man's heart being right when the actions are wrong. We want a change of heart that will prepare a man for a change of worlds when he comes to die, that makes the whole man right, his words, actions, soul, body and spirit. A change of heart that does not change the man amounts to nothing at last.

To explain what we mean on this subject of a change of heart, take the person that is conformed to the world in all its pride and fashion, adorned in gold and pearl and costly array; they join the church, they say they are converted and their heart is changed; but they still dress in the same way after all the fashion of the world, just as they did before. Such a change of heart as that, you can see, does not change the man. It leaves him just like he was before. Again, before he joined the church he loved to run to all the shows, theaters and worldly pleasures that come in his way; he conformed to the world in all these things; but he joins the church; he says he is converted and his heart is changed; but he still runs after all these pleasures of the world just as he did before. His change of heart never changes the man; he is conformed to the world before he is converted, and he is conformed to it just as much afterward.

Again, take the man of the world, he loves the gaming and sports and hard jokes of his wild asso-

ciates ; he loves to tell his long yarns, and some of them not very nice, either ; but he joins church, says his heart is changed, and how is he then ? Just like he was before ; he loves his hard jokes just as well as he did before, he loves the wild associations and the long yarns just as before. Surely, there is not much in such a change of heart. Or, take the man of the world who loves the exciting field of politics, its honor and victory ; he loves the glittering army, its cannons' roar and its martial music, its bloody field ; his heart and affections are all set on these things ; but he joins church and says he is converted, and his heart changed. But after his conversion his heart is as much set on these things as it was before, his change of heart left the man just like he was before. In all the above cases we see no change of heart, if we judge by the actions. Now, we do not preach such a conversion as that. We want a change of heart that changes the man all over, outside and inside, soul, body and spirit turned over to God by the spirit of God, the spirit of the gospel working in his heart to turn him over to both of them.

We plead for a change of heart that takes the affections away from the vain amusements of the world—from all its finery, fashion and show, for we must give them all up when we come to die. Were we called to the bed of a dying man just ready to change worlds, we could not comfort him then with the styles of Paris, with the gewgaws of fashion ; they could not meet his wants or satisfy his mind then, for in a few moments he must give them all up, and now when he must change worlds he needs that change of heart which takes his affections away from these perishing and vain things of earth and places them on the things that are heavenly and eternal, until he by faith can look beyond the river like John and see the redeemed all robed in white, not one of them conformed to this world. We plead for such a change

of heart as will turn the affections, desires and love over to the spirit world, and the spirit life to live not after the flesh, but after the spirit; a change of heart that will make the gay and proud to be meek and humble; that will make the lovers of pleasure lovers of God. We want all this change of heart wrought by the spirit of God till the man be turned over from the world to the law, the spirit, the image of Christ.

How reasonable and plain this whole doctrine of a change of heart. Take the man whose affections are set on the vain, perishing objects of earth—the pride, fashion, vanity of gaudy dress have the greatest affections of the heart and the greatest labor of life; let such a one be called by death to change worlds in a moment, as many are. With that heart, mind, affections set on the pride of earth they could not be happy in the spirit world, for there is no fashion of Paris or Boston there to satisfy the desires of such a heart; no purple robes and glistening gewgaws there to please the vanities of the eye and the pride of life. Then it is evident such a heart unchanged never can go to the spirit world and be happy, for none of these vanities are found in its mansions.

The scripture doctrine of a change of heart is that the affections, the mind, the love of the heart be turned away from these vanities of earth now, for we must give them up when we come to die. It is that the affections and love of the heart be turned over to God—set on things that are heavenly—on something that is eternal, that liveth and abideth forever, for they only can satisfy the wants of the immortal spirit when we come to change worlds, and give it happiness when it passes beyond the river. —

Our fifth argument against the Christian living in conformity to the world in its vanities of dress and

pleasure is that they are sinful and wrong in the eyes of God.

In this argument we will show that the ways of the world in these things are contrary to the revealed will of God. Hear what he says against Israel on account of their pride, in the third chapter of Isaiah: "Moreover the Lord saith, Behold the daughters of Zion are haughty; * * therefore will he spite them; * * * and in that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls and their round tires like the moon, the chains, the bracelets and the mufflers, the bonnets, and the ornaments of the legs, and the headbands and tablets, and the earrings, the rings and nose jewels, the changeable suits of apparel, and the mantles and the wimples, and the crisping pins, the glasses and the fine linen, and the hoods and the veils."

God here points out the vanities of dress worn by the daughters of Zion, and tells them in the day of their calamity all these ornaments shall be taken away, because they are haughty. This picture which God gives of the haughtiness and pride of Israel is a very fair picture of the fine style of some of the popular churches of the present day; and if God would condemn it then in the daughters of Zion, does he not condemn the same thing now in the daughters of spiritual Israel? God condemned such pride in the Jewish church, and Paul and Peter condemn it in the Christian church when they say not to wear "gold, or pearls, or braided hair, or costly array," and upon this high authority we condemn it in the church to-day because it is sinful and wrong in the sight of God.

The issue between us and our opponents on this argument is a very clear one; they say the members of the church may adorn themselves with all these things which the world loves and God condemns; and

we say, as the world violates the word of God in dress and almost everything else, the Christian should not be conformed to it, but take the word of God as the man of their counsel in all things.

To see how the world stands before God, hear what the apostle says in the third chapter of Romans: "As it is written, there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable. There is none that doeth good, no not one. Their throat is an open sepulcher; with their tongue they have used deceit. The poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace they have not known. There is no fear of God before their eyes. Now, we know what things soever the law saith; it saith to them that are under the law that every mouth may be stopped and all the world become guilty before God."

Here the apostle describes what the state of the world by nature is. And such is the character of the men who are now controlling and leading the world to a great extent. The customs and ways of such a world are in its own hands, and our argument is that the Christian shall neither be controlled by them, nor conform to them, but come out from among them and be ye separate, saith the Lord.

Our sixth argument against the Christian being conformed to the world is drawn from the fact that in the customs and ways of the world, there are many temptations to lead men away from the word of God into the sinful practices of the world.

The position we take in this argument is that persons who live in conformity with the ways and customs of the world, in dress and pride, and pleasure,

are continually exposed to temptation, in danger of being led into sin and disobedience. Take the young man who is living in the midst of the pleasures, the fashion and style of the world, after its show, the theater and the dance, spending his time, his money and his heart after these vain things. He is in the way of temptation, where the seeds of evil are sown by bad men, for that is the way of the wicked. In the pathway of earthly pleasure is where men learn to drink, to swear, to gamble. Solomon says: "The heart of the fool is the house of mirth." In that house of mirth called innocent pleasure is where the wicked and sinful become the associates and companions of all those who run after their pleasure. There, in the ways of worldly pleasure, is where the worst of men often have opportunities to lead the unsuspecting into the ways of wickedness. And they become the pathway of ruin to many, stealing the heart away from God, the Bible, and the higher pleasures of home, led on by degrees, until nothing but the vain allurements of the world satisfy their hearts or control their lives.

In addition to the temptation in the ways and customs of the world next comes the influence they have over the mind and feelings. Like the long bent tree remains crooked, so the world has bent the church toward its customs until much of its influence for good is lost. See the church member who is conformed to the world in all its vanities and pleasures; ask what his influence over the world, and they say, "He is just like we are; he loves the pleasures of the world as well as we, and runs into all its ways as well as we." No difference what their jokes, their sports or customs, he is a partner with them; and when we search for the religious influence of such members, you find the world loves them as companions, and has but little confidence in their Christianity. And that is not the worst; the world soon judges and condemns

often the whole system of the Christian religion on account of the members of the church being led into the sinful ways of the world by conforming to it. We think the religion of Jesus has never suffered more from any one cause than that of being led into the world, thus coming under its influence and control. Like pure water from the clear fountain, running into the muddy stream, soon becomes polluted, and its beauty lost, so when the pure and holy religion of Jesus was run into the sinful ways of the world it soon was stained with its division, and strife; wars and bloodshed marred its beauty and set it floating down the stream of time, mingling with every popular current, until there is but little difference between the popular church and the world in pride, fashion, and worldly pleasure. The church seems to be floating with the current.

Our seventh argument to prove that it is wrong for the church to conform to the world is drawn from the fact that its pride and extravagance in dress and other vain and unnecessary things take a great deal of time and money that ought to be spent for more useful and charitable purposes.

This argument is that pride and vanity spend a great amount of money for foolish, vain, and unnecessary show that ought to be spent for the benefit of mankind, to relieve the wants of the poor and needy, and spread the gospel and schools of learning among the poor and ignorant of our race. If the means that have been spent to foster selfishness and pride in our world had been devoted to objects of philanthropy and love the blessings of the gospel and the benefits of education might have been carried to every land and put in the reach of every family. When we see the extravagant sum of a hundred thousand dollars, and often even more than that, spent for building a fine church, while everything about the

great temple of worship displays similar extravagance and pride, and probably a still greater amount of money spent for fashionable dress to be displayed in the great temple when the Lord's day comes—when we see such things as these in the great churches of our country, and the smaller ones often in proportion, and then contemplate the many millions of dollars spent for such worse than useless vanities in the church, driving the poor away and keeping them down where the gospel will never reach them, we are constrained to the conclusion that such a waste of the means that should be used to relieve the wants of the poor is a strong argument to prove that the church should come down to the simplicity and plainness of primitive Christianity. Could we to-day have the means that are spent for unnecessary vanity and show used to relieve the spiritual and temporal wants of the poor and unfortunate of our race, soon we might have the joy to see many thousands of the destitute raised up, morally, spiritually and temporally, above the sin and sorrow of their present condition.

When we consider the benefits to be derived from a proper use of the means which God has given to the church, for we and all we have belongs to the Lord. We are his stewards and must give account of our stewardship. And when these means are spent to help the poor Lazarus at the gate, to relieve the poor and needy, to spread the gospel, to build up a church for the whole race of man, not for the rich alone, then would the glory and beauty of the Christian religion shine with its primitive life and power, while its blessings would be enjoyed and its benefits would reach the destitute and needy of every condition, working for the elevation of the poor and unlearned to a higher and nobler life. The blessings derived from such a work of philanthropy and love reap a richer reward than all the gewgaws that could

adorn their mortal bodies. Its blessings reach not only the lowly cottage of the poor, but the golden sheaves of the angel harvest. Heaven only can tell the rich reward of the means spent to carry the gospel to the humble poor; while the money spent for vanity and fashion with them is eaten up with moth and rust, perishes and sinks to rise no more. But not so with the time and means spent to give the gospel to the poor. It is a treasure laid up in heaven, a crown of stars in the spirit world. The blessings of such a work of faith and labor of love will not perish on earth or fade in heaven. This should constrain us not to spend our time and money for worthless, perishing vanities. But as far as we can, like our blessed Savior, work for the salvation of the poor and needy, that when our labors are done the Savior may say, "Well done thou good and faithful servant, enter into the joys of the Lord."

The spiritual nature and endless blessings of such a labor should nerve us to energy and zeal in spreading the gospel in its primitive purity and plainness, in giving books, pamphlets, papers, which are devoted to the work of building up the primitive faith and practice of the church, to teaching Christianity in its humility, meekness, plainness, that would, like Jesus, carry the gospel to the poor in a manner they can accept it. And that will expose and show the errors of the pride and vanity which have led so many away from the plain, simple, and sacred precepts of the gospel.

We will now give as well as we can what has been offered against us in the discussion on the subject of dress and conformity to the world. And in doing so we admit it to be a difficult task from the fact that our opponent had neither order nor number in his replies. In our judgment his arguments on this subject were few and light.

The first argument offered against non-conformity to the world or plainness of dress, was that the church has no right to interfere with the conscience of its members on that subject.

In this argument is shown a good deal of the doctrine of the man who offers it. It shows that in his faith the commands of the gospel are of but little consequence—so much so that the church shall not enforce them upon its members. The gospel and its commands are not the criterion in his church, but the conscience of its members, thus making void the commands of God by the will of men. The issue between us on this argument is a very clear one. We contend that the members shall obey the gospel; he contends that each member do as he pleases as it regards obeying the commands. Broad is the road that leads to destruction; but it can not be much broader than this argument, for it breaks down all the commands of the gospel, and brings all the customs of the world into the church.

Upon the principle of this argument he contends that we have no right to interfere with the dress of the members. Upon the same principle we have no right to interfere with the conduct of the members in any other matter; for if we must let them alone when they violate the command of God on the subject of dress we must let them alone when they violate the command of God on the subject of drinking, swearing, or anything else. If it is right for the church to enforce any of God's commands it is right to enforce them all unless it claim the power of the Pope to set them aside when they are not popular.

The second point made by our opponents against plainness of dress is that if the heart is right all is right; that when the heart is right it makes no difference how you dress.

This kind of argument is a great error inferred

from a very important truth: that if a man's heart is right he may violate the commands of God and not do wrong. It would be a difficult matter to prove that a man's heart or head was right when he violates or disobeys the commands of God. I do not know of any prophet or apostle who was either right or justifiable in disobeying any command of God. The truth is that the best evidence there is or can be that a man's heart is right is a strict obedience to the commands of God. And the strongest evidence there can be that a man's heart is not right is the violation of the positive commands of God. If that would not prove his heart to be wrong I can not conceive how it could be done. As sin is the transgression of the law the transgression proves that much wrong in the heart. We conclude, then, the only reliable evidence that a man's heart is right is his obedience to the commands of God in spirit and truth, as they are revealed in the gospel.

The third argument brought against plainness of dress is that the people of different countries have to dress differently. In the cold regions of the north they have to dress differently from the people of the south. They can not dress alike because the climate differs.

This is not worthy the name of an argument, for the reason that persons may dress plainly in one climate as well as another. We do not argue that the dress shall be of the same material in all countries and at all seasons of the year, but that it always should be plain and in harmony with the gospel

The fourth argument brought against plainness of dress is that the gospel does not give a pattern of just what kind of dress we shall wear. From this argument they infer that they may make and wear just what they choose.

This argument would remind one of the proverb, "A poor excuse is better than none." The scriptures tell us we shall not adorn ourselves with gold, or pearl, or costly array, positively forbidding the extravagance in dress which we are opposing. The logic of this argument is because God does not tell them just what they shall wear, therefore they adorn themselves with the things which God says they shall not wear.

SECRET SOCIETIES.

As our country in this age is filled with organizations and secret societies, made for the interest and benefit of those who belong to the organizations, and these societies are governed by men of the world and for worldly purposes, and as our church has ever held it to be contrary to scripture and wrong for the Christian to join these human organizations, it becomes our duty to give our reasons for it when called upon to do so ; and to do that we here give the arguments and reasons, which we feel are sufficient to justify our church in having nothing to do with secret societies, rings and monopolies of our day, which are at work for their own interest, and not for the good of all.

Though we are aware that the discussion of this subject may make us some enemies, because there are some members of these secret orders who become enemies to any man who speaks publicly against them, yet we feel it our duty to defend the faith and practice of our church on that subject, as we believe the Christian religion is opposed to all secret organizations. We will argue this question from a scriptural view of the subject.

Our first argument to prove that it is unnecessary and wrong for a Christian to join the secret societies of our day is founded on the fact that the gospel is a

perfect rule of faith and practice. It contains all the Christian ought to believe, and all he ought to practice in order to do the most good possible for the human race.

The main point in this argument is the perfection of the gospel of Christ as a law to the Christian for his government in the church and in the world. That truth is presented to him in this light by the apostle when he says: "All scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work."

The perfection of the Christian law is set forth again in language like this: "Whosoever looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

By this scripture the law of the Christian is proven to be perfect, and it is but reasonable that God's law, like all the rest of his works, is perfect; and when the Christian has taken the obligations of God's perfect law upon him, he needs nothing added to that to make him more safe for time and eternity. It can not endanger his salvation or welfare in the judgment of God to reject the human laws of these secret orders, with their worldly objects and purposes, made for the benefit of the few who may be in the order.

The law of God embraces every duty and obligation the Christian is under to his fellow beings. Every obligation and duty which man is under to his fellow man comes from God, and existed in the very nature of things before the rites of a secret order were ever invented by man. The laws which emanate from God embrace every good thought, word, or action that the Christian can incorporate into his life. If there was any good thing, any good thought, word or action, that is not found in God's perfect

law, we might accept it when it is pointed out and proven.

We take the ground that our opponents must find some good thing that is not embraced in the Bible before they have any right to ask the Christian to accept it, for the Christian already has all the good there is in the Bible, and if the secret order adds anything to that which is found in the Bible, it is human, dangerous and schismatical; and if it adds nothing to the duties and obligations of the Bible, then it is a blank, a useless, worthless cumbrance. But we are sure that they do make rites and obligations that are not found in the law of God, and against them we make our protest, contending for the Bible, and the Bible alone as the bond of union and code of laws for all Christians to unite in one body.

The Creator, in his infinite wisdom, has given every law for the government of his creatures. The Christian has, in truth, the highest code of laws that is possible; perfection, in all its fullness, can not be more complete than are the sacred obligations and duties of the God-given law under which the Christian lives and by which he is led to the fullness of a perfect man in Christ. The gospel of Christ is the perfect law of the Christian, made for the government of his soul, body and spirit at all times and under all circumstances, to elevate the fallen race of man, to raise him up from sin and death to the highest state of usefulness and happiness, socially, morally, spiritually, that is possible for intelligent beings to attain on this earth.

The perfect truths of the gospel restore fallen man back again to the image of God and elevate him to a state of holiness and love that embraces in its labors, its blessings, the whole race of man, working for the universal good of all men in every condition of life; not only for the special few who belong to a secret order bound together for temporal interests, but with

the spirit and love of the divine Messiah, which embrace the welfare of 'universal humanity' in one law offered to the world in the revelation of God.

The gospel, with its righteous laws, its eternal truths, its sacred obligations and duties, its more than earthly blessings, is as far above the human drapery, the mystic ceremonies, the hidden signs of the secret order, as the heavens are above the earth; and we can not add these human mysteries of earth to the righteous and holy laws of heaven without putting in danger the welfare of the church and the spiritual safety of man.

Every obligation or duty that the Christian is under to any man, woman or child, has its foundation in the laws of God. And if the secret order makes one obligation or duty that is not founded on the law of God, that obligation or duty is wrong, for man made it, and not God. To illustrate this point, take my opponent; he is under all the obligations and duties laid down in the perfect law of God. This brings him under certain obligations and duties to every member of his church. There is one man in his church who belongs to a secret order, but there is another one who does not. If by joining the secret order he has placed himself under any obligation or duty to one of these men that he was not under before by virtue of God's law, that obligation is contrary to the will of God, for God made the duties he is under to both these men, and to their families, and revealed these duties in the gospel. And if the secret order changes one of these duties or adds any new ones, it is just that much contrary to the will and law of God.

Let us carry this idea a little further. Here is my opponent, a minister of the gospel, which makes the obligations, the duties he owes to the world around him outside of the church as well as in it. Now, if he, by joining a secret society, creates one obligation

or duty to any man, woman or child outside of his church that is not taught in the gospel, that obligation or duty is wrong, for it is not of God. If by joining a secret order he places himself under any obligation to one family that he is not under to another, that is contrary to God's will, for God's will was given without one of the obligations created by the secret society.

The issue between us on this point is clearly made out. I contend for the obligations and duties given in the law of God, without any addition of the inventions of men, the pure, primitive gospel, and that alone, as the law of the Christian, while my opponent contends for those obligations and duties made by the secret order, that you may take them upon you by a solemn pledge or oath. The gospel tells you that you can not serve God and mammon; you can not serve two masters. The rites and ceremonies of the secret order differ very much from the rites and ceremonies of the gospel. I tell you to obey the rites, ceremonies and duties of the gospel as your only master. My opponent tells you to obey the rites, duties and ceremonies of the secret order.

It has been said by some that all the duties and obligations of the secret order are contained in the Bible, that they teach nothing but what is in the law of God. Now, if that be true, what is the need of my joining it, for I am already under the law of God, and if they teach nothing more they would be a perfect blank to me, a useless cumbrance to benefit me nothing if they add nothing to the law of God which I already have. But the truth is, they have numerous ceremonies of their own making to benefit and protect themselves against the rest of society, conferring its special benefits upon the favored few who are separated by the secrets of the order from the great mass of mankind, making by-laws of their own invention for the special interest of each other. Right

here is the great wrong against God and universal humanity to organize a sect or party, working for their own interest in morality, politics and finance, leaving out the masses to live without its benefits.

It has been said in reply to our first argument that when a man makes a contract or bargain, he creates an obligation or duty; and when a man moves into a neighborhood, he comes under obligation to his neighbors; or if he should marry, it changes his relation, and consequently his duties in life, and upon that principle it has been argued that a man may join a secret order. But the reply does not meet the argument, for the contract, the neighborship, and the marriage relation are all founded on the gospel, and enjoined by it, while the rites of the secret order are not founded on the gospel, but on the inventions of men. The weakness of such a reply only goes to prove the strength of our argument.

Our second argument against Christians joining these secret orders is founded on the fact that they are a mixture of some things that are good and some that are not good.

While we admit that all these secret societies may have some good in them, whatever good they may have is taken from the Bible, and by man incorporated into an institution of his own making. But all there is of the secret institution is not taken out of the Bible; there is a portion of them all that is wholly the work of man, and as foreign from the gospel of Christ as any ceremonies can well be. The binding oaths and pledges and the strange initiations are as foreign from the gospel as the twelve signs of the zodiac. There are good and evil mixed together more or less in all the institutions man ever made, for a stream can not rise higher than its fountain. No secret order can be free from the human imperfections of those who built it. On account of the human

laws and ceremonies which are incorporated in them, we protest against the Christian going into them. If the Christian join the secret order, he has bound himself hand and tongue to perpetual secrecy. Surely, this is not founded on the gospel. And he has bound himself to acquiesce in the working of an institution that is not controlled by the gospel, but often by men of the world. The Christian can not control these secret institutions or divide the good from the evil, but is, when once in them, bound to take the evil with the good.

It has been said that these institutions have done a great deal of good, and for that reason the Christian ought to support them. But that kind of reasoning is erroneous and dangerous, for if the Christian is under obligation to go into them because there is some good in them, then he must go into everything that has any good in it for the same reason. Our opponent might argue that the Christian should go to the show, the theater, the dance, and the house of feasting, because there may be some good there, though there be a great deal of evil and sin mixed with them. There may be some good in Judaism, Mormonism, Mohametanism, and there is some good in almost every ism on earth; and on the principles of my opponent, the Christian may go into them all, even Judaism and Mormonism, because there is some good about them. Right on this point is the greatest danger to gospel truth. For, if the members of the church may run into these mixtures of good and evil which the world has made, then they may bring the same mixture of good and evil into the church. This mixture of truth and error has often been a fatal poison, and we object to the Christian ever taking it, because there is too much humanism mixed with the good taken out of the Bible. The first sermon the devil ever preached was a mixture of truth and error. The first time man ever turned away from God he

was led by truth and error mixed together; some good was laid down as an inducement to take the evil. That is the way the fowler takes his bird; he baits his trap with something good, while the evil snare is hid beneath. So it is often the way, and the only way, that Satan can lead the child of God into error is by presenting some good to view while the evil, the sin, lies concealed in the path. So it often is the case that evil is hid among some good which, with glowing exterior, leads the unsuspecting into error. In fact, that is the only way men are led into error, by presenting some good as the inducement, for men seldom, if they ever do, go into anything that has no good in it.

The issue between us and our opponent on this point is clearly made out. He says you shall go into all these things, because there is some good in them. We say, stay out of them because there is some evil there. We tell the Christian there is no good there but what you already have in the gospel; you have it, too, without the evil. Let us look at the argument of our opponent a little. He says go into these institutions because there is some good in them. Then, for a man to get all the good there is in the world, he must join all these organizations made by man, for they all may have some good in them, but they all have some evil in them, too. And if a man should get all the evil there is in these human institutions of the world, we think he would have about all he could get, for there is hardly an evil to be found that is not tolerated in some one of these organizations. If they do not always cause the evil, by tolerating it, they are made to protect and encourage it.

It has been said, too, that these secret societies have protected some good men when it could not have been done without them. That may be very true, but at the same time have they not protected bad men, too? May they not just as well protect

and defend the bad man as the good one? They can not tell who is guilty or innocent without an impartial trial by law, and if they protect a man before they know he is innocent, they do wrong, and when a man is proven to be innocent he needs no better protection than the law affords, and if the secret order affords a man more protection than the law gives him that makes it an evil, for it then becomes a shield for bad men, for they are more likely to want that protection than good men are. And in our day, when there is so much crime, it is dangerous to have institutions among us that afford protection beyond that given in an impartial trial by law. We do not doubt but these institutions afford help and protection to their members, sometimes to bad men as well as to good ones; and for that reason we oppose them. If the protection they afford is a good thing, all men ought to have the benefit of it. It ought to be universal, reaching the wants of all, like the laws of a republic, protecting all its subjects alike, not like the laws of an aristocracy, conferring power and benefits on a few, while the great mass of the people are made, either directly or indirectly, to suffer the oppression always made where there is one class in a community having a protection and favor not common to all.

In reply to this argument it is said that bad men get into the church and use it to carry out their evil purposes; and on that ground they affirm this argument is as much against the church as it is against the secret orders. But that is no defense of the ground they occupy. For it can not make it right for Christians to go into the secret order with bad men because bad men get into the church with them. The two wrongs can not make one right. According to that system of reasoning to remedy the evil of bad men getting into the church the church must go into the secret society with bad men. That would be doubling the evil to get the remedy, founding one

evil upon another, as though the two evils would make a good thing.

Our third argument against the Christian joining the secret order is that whatever good is done by the secret order the Christian is led to do that good in the name and by the laws of the secret order, while the Christian ought to do all the good in the name of Jesus, and do that good in the church according to the laws of God laid down in the gospel, and not according to the laws of the secret order.

In this argument we wish to show the acts of charity and deeds of kindness performed by the secret order, which give it all its strength in the community, is setting up a system which robs the church of its influence by performing the duties in the lodge that should be done by the church. This has been done in many instances, until the lodge stands higher in the estimation of some of its members than the church. This argument is illustrated by such facts as this. A member of the church gets sick, and poor; it is the duty of the church to attend to his wants, to take care of him in his affliction, and when he dies to bury him, and then take care of his family. But he belongs to the lodge, and it comes forward to administer to his wants, to visit him in his sickness, and when he dies they bury him with the rites of the order, then take care of his family. This is done in the secret order in some cases. The world sees the church has done nothing in the case. The lodge has done all; and it decides that the secret order is a good thing, but the church is not much in cases of sickness and poverty. The man of the world will say the lodge is a better security for help in time of need than the church; and that is true in some cases.

These important duties which God requires of his church have not been obeyed by it, and the men of

the world and many members of the church have, to a certain extent, lost confidence in it, and have turned away from the church to these secret organizations of the world for assistance and sympathy. All these duties ought to be done by the church as they were in the days of the apostles.

The church supplied the wants of the poor saints at Jerusalem. There was no lodge in the church to perform that duty; it was done according to the gospel then, and that should be the only order of the church now.

The point at issue between us on this argument is clearly before us. Shall all these duties be performed in the church and by it, according to the gospel, or shall the members of the church go into the lodge, uniting with the world, to perform them according to the rites and ceremonies of the secret order?

We contend that the church shall help the poor, take care of the needy, visit and wait on the sick, and when they die bury them according to the simple and plain spirit of the gospel, without adding any of those vain and unscriptural rites and ceremonies of the secret order.

Our opponents take the other side of this question. They say to the Christian, go into the secret order with the world, perform all these duties according to the rules of the lodge, and if your brother dies, bury him with the many strange rites, ceremonies and emblems of the order, though they be as foreign from anything found in the gospel as the false religion of the Hindoo.

I appeal to my opponents who profess to be governed by the gospel to give us one precept or example of inspired men going into the service of the world, into human institutions with such images, emblems, ceremonies as these secret orders enjoin.

These secret societies, to a certain extent, have grown to be a kind of necessity in the minds of a

great many, which has been caused by the church neglecting these duties of charity and benevolence. The church has not in many places taken care of the poor and needy as it should have done; the orphan and the widow have been neglected and left in want, that, too, when they were members of wealthy and popular churches. This neglect of the church has been the cause of many good men of the world joining and giving their support to these secret orders, when it would have been given to the church if the church had directed its charities to the poor.

We see the church exhausting every means to raise money, begging, church festivals, picnics, lotteries, parties and almost everything that can be invented to raise money; but this money is not raised for the poor and needy, the orphan and the widow; it is for the fine and costly church on which many thousands have been spent for unnecessary show and to pay a high salary for the minister and the fine music performed to please the ear and draw a large audience, and make the fine pews sell at a high price; all this, too, while the poor in the church and in the world are sadly neglected. This state of things in the church has driven many away from the church in their feelings, to try and find assurance of help in time of need and more sympathy in their want, and they join the secret order because it takes less money to keep it up and affords surer help in time of distress. This neglect of the church is the great cause, too, why many of the best men of the world have indorsed the workings of these secret orders. But the ground we take is that the church come down to the simple and plain duties—the faith and practice of the gospel just as it was in the apostolic age. Then there will be no need of these secret orders, for the blessings of the gospel, with the church founded upon it, more fully reach the wants and

condition of the poor and needy than all the institutions ever invented by man; and the greatest work of philanthropy and love that can ever be done by man is to carry the simple and plain spiritual truths of practical, living Christianity as laid down in the gospel, to every condition of the human family, as the best system of charity, the most perfect system of duty and law ever propounded to man, and for the Christian to follow the duties of that divine law his safety in God is eternal, there is not a shadow of doubt when God's law is to him all in all, and all done in the name of Christ and in his church. The divine power is the rock on which he may stand and rejoice in the hope of the glory of God. When storms and floods of danger rain upon him he is safe, because he is built on God, and not on these institutions of men.

Our fourth argument to prove that the Christian should not go into these secret societies is founded on the truth that every principle and duty that is good, that will bless and benefit us, should be given to the whole race of man.

Every truth in nature or revelation has some good in it, and is designed by the Creator for the benefit of his creatures. If there is any truth or good in these secret orders it is contrary to the will of God, contrary to reason and revelation, to have that good locked up in the vaults of the secret order, for the benefit of a few, while the rest of mankind are excluded from it. If there is any good thing in these secret orders, every principle of philanthropy and love would say its benefits and blessings ought to be universal, and not alone for the favored few, who are bound together by ties made of oaths and pledges.

The example of Christ and the apostles in regard to this point is the surest guide to lead us right. They proclaimed all the truths of the gospel to the

whole world. Not one of its truths or virtues, not one good thing in the revelation of God was hid in the vaults of a secret lodge, for the benefit of a special few. The Savior said to his disciples, "That which you hear in secret proclaim upon the housetop;" "Let your light shine before men;" "Go ye into all the world and preach the gospel to every creature." Here we see the love of God embraced the whole race of Adam. And the institution which he organized among men, with all its truth, is offered without money and without price to all the children of men, and proclaimed abroad in every land. And every Christian is in truth a missionary of the cross of Christ to carry his truth in its faith and practice to universal humanity. And if there be hid in the secret order any of God's truth it is the duty of the Christian to proclaim that truth to every creature. And if there be anything in the secret order that is not in God's truth, then it is the duty of the Christian to have nothing to do with it, for it is not of God. Touch not, taste not, handle not, for by it you will be unequally yoked together with unbelievers.

The issue between us and our opponents is clearly made out on this argument. We say to the Christian give every truth that can bless and benefit mankind to the whole world. We contend that if there is any good thing in the secret order all men ought to have the benefit of it; the poor, the maimed, the halt, the blind, the widow and the orphan have a full right to every protection and benefit there is to be given in the laws of God to help, to bless, and save fallen man. But our opponent says or assumes the ground that there are some good things in the lodge that must be kept for a favored few, that all men ought not to know or have; the poor, the maimed, who have no money, can not have them; the orphan and the widow can not have them. My opponent says to the Christian go into the lodge and get its truths and

practice to benefit yourself, to protect yourself, but do not give them to the world.

Here we want to contrast the position of our opponent with the universal love and righteousness of our Savior, who shed his blood for the whole world, who tasted death for every man, and offers the gospel of salvation to the whole race of Adam, without money or price he sends his apostles, giving to the world all the councils of God. How very different the work of our opponent! He enters the secret lodge; gets its benefits; and locks himself up in them like a convent. He offers them not to the world, but threatens the most terrible punishment upon the man who does. Here the secret workings of our opponent in his lodge are on this point exactly opposite the works of Christ and his apostles. Just as sure as the perfect works of Christ are right, just that sure are the opposite works of our opponent wrong.

Our fifth argument against the Christian going into these secret societies is that the Christian can not control them, but they control him.

This argument is based on the fact that the Christian is by the gospel bound to a certain course of life which God has laid down in his word. When he goes into the secret order he becomes a partner in all its works. If it does wrong he is a partner with them in that wrong. And as the members of the secret order control its action, and some of them are men of the world, making no profession of religion, who in some cases control the Christian who goes into the order, he can not control his own actions, for he is not free to do as he chooses, or as the word of God may direct, but must do as the order dictates to him. For instance, a brother dies, he can not bury him just as the word of God directs, but you must put on the regalia and carry those human emblems and perform a routine of human ceremonies; whether they

are in the word of God or not he must obey them for they are the law of the order. In this and many other things the Christian can not control his own actions, either by the word of God or by his own judgment. He can not do all his service in the name of Jesus; some of it is only done in the name of the order. He can not take his ceremonies out of the book of God, following the example of inspired men; but he must get his service and ceremonies out of the book of the order as they have been made by human invention, and he must follow some Master or Grand Master who has given him these ceremonies.

When the Christian joins the secret order he must take a solemn oath or pledge. He can not change that oath or pledge to make it agree with God's word in this matter. He can not control his own actions, but he must give himself up to be controlled by the rules of the order that have been made by men of the world. Jews, Pagans and Deists unite in controlling the work of some of these secret orders, and when the Christian joins the order he is to a certain extent controlled by them. And this far the Christian could not any more control his own actions than he could control the whole lodge, for the Jew, the Pagan, the Deist have as much power in the lodge as he, and by their vote in the lodge he is led to do their will and work to their interest, whether it is consistent with the gospel or not.

There is still more in this argument which we wish to be understood, that is this, when once a man has joined the secret order he to a certain extent is no longer a free man, but is bound by strong oaths or pledges to their view of every subject on which they have passed their judgment. His conscience can not be his guide if it differs from the rites of the order, no difference what you may think, or how you may feel about the rites and actions of the order. You

must yield to its ceremonies and submit to its rules, and acquiesce in its workings ; though your conscience tells you they are useless and vain, you must keep your conscience quiet, for it dare not rise up against the order.

And still further, you have to a certain extent, when you enter the secret lodge, lost your liberty of speech as well as of conscience, for if you see what you believe to be wrong in the secret order, if you are tired and weary and convinced that the whole system is useless and wrong, you dare not speak out publicly against that wrong unless you, like some others, run the risk of incurring the penalties and the displeasure of the order.

There is one more point in this matter. If the Christian should go into the secret order, he can not take the gospel with him to govern and control the lodge and his own actions by it. He can not set aside the oaths, the emblems, ceremonies and secret signs that are not found in the gospel. In the lodge the gospel is not taken as the rule by which all things shall be governed. But in some of these lodges their own rites are higher authority than the gospel, for by it men are received and rejected, tried and condemned, not by the rules of the gospel, but of the lodge.

Our sixth argument against Christians joining the secret order is drawn from the fact that it involves the church in the worldly, selfish working of these orders, for none of them are working for the good of all men, but for the interest of their own organizations.

This argument is founded on the position that all these secret organizations are working for their own interest and benefit, and not for the good of all. And for the Christian with his religion to go into all these

secret orders and mix up his religion with their rites and ceremonies, and for their objects and purposes, he thus makes a combination of his religion with their works, and lends his influence to carry out all the worldly and selfish objects of the various secret orders of our day. And the Christian might just as well bring the secret order into the church and mix the two together there as to go over into the lodge; the result would be the same so far as truth and power are concerned. If the religion of Jesus is to form a union and combine with the secret orders, it makes but little difference whether the union be formed in the lodge or in the church, the final result will be the same.

The past history of the church shows the greatest loss it ever sustained was when the church united with the institutions of the world. The religion of Jesus combined with the politics of the world to carry out the selfish objects of party, and give it power. It was on that principle that the church was first carried over into the politics of Rome, then the politics of Rome was carried over into the church, thus forming a combination of the church and the institutions of the world called the Roman Catholic Church. Thus was the church at first corrupted and divided by human institutions organized for the selfish purposes of men.

In this age we have secret orders for almost every purpose and interest, almost every business has a secret organization working for its own benefit. In that way our country is flooded with secret orders of various kinds and for various purposes.

The secret orders have become a ruling power in our nation; their influence is felt in our legislative halls, our courts of justice, in the pulpit, in all our corporations, boards of trade and workshops; in town and country the power of some secret organization is working in politics, finance and religion; and these

organizations become a monopoly to rule every interest to their own benefit, because the secret combination gives them power and strength with which they may work behind the curtains, until these secret combinations and rings are controlling nearly every important interest of our day.

All these secret organizations are dangerous to the welfare of the community as a whole. They partake of the nature of a ring or monopoly, which is another form of secret combination working for the interest and benefit of a few. And sad experience teaches us everywhere the danger of that ring rule which has monopolized the interest of cities, towns, counties and even of States, and ruled them for their own special interest. And all these secret orders are nothing more than combinations of men working for certain objects and purposes of their own, and not for the general good of all. The Grange movement is probably the nearest exception to this rule, only for the reason that the interest of the larger number is embraced in it, though its object is not for the interest of all, and its secret working for its own interest will probably effect its own defeat through the jealousy of other secret combinations who too are working for their own interest and power.

All secret organizations, to a certain extent, are monopolies when put in power, and all secret powers or corporations of any kind are dangerous when they are working for their own interest and not for the public good, and I know not a secret power, corporation, lodge or monopoly that works for the general good of all; and we think it evident that institutions, lodges and orders that are not working for the good of all mankind are dangerous and wrong, and we can not see how it possibly can be right for a Christian to go into an order to work only for the interest or benefit of a few since he has enlisted in a covenant with God to work for the welfare of all mankind.

At this day confidence is being shaken in almost every department of business, men are fearing to risk the powers that rule in politics, finance, morality or religion. The cause of this is plain. Men have bound themselves together in all kinds of unions, leagues and rings to work for their own selfish interest, and not for public good. They have made various combinations, secret plots and schemes to fill their own pockets by monopolizing power, to work for the interest of the few who belong to the organization, and not for the universal good of all. Take the secret societies of our age—they, too, are combinations working for their own good, and not for the benefit of the whole community. The principle of self-interest that is at work in the various organizations of our day has diffused the same spirit in every department of business, until the great mass of mankind is neglected, for the ruling powers working in all secret monopolies and legislative halls are turned to the interest of the favored few, while the interests of the masses are disregarded by all these monopolized powers. This has diffused the same spirit among the great mass who for self protection have gone to work for their own self interest.

The issue between us and our opponent on this point is clearly made out. We say to the Christian go not into these secret orders or combinations to spend your time and money working for the interest only of a special few. Go not into anything that does not, like Jesus and his apostles, work for the good of all, and labor for the benefit of the whole race of man. But my opponent says for you to go into the secret combination, to spendy our time and money and labor with the secret organization working for its own temporal interest.

Our seventh argument against the Christian going into the secret societies is that it takes a man away

from his family, leaving them without his care and company, while he is spending his time in associations that often wean his affections away from the endearments of home and the sacred obligations of the family.

This argument is based on the fact that a man's greatest obligation and duty is to his own family; and going to the lodge, leaving his children, who need his counsel and care, to be taken care of by his wife, or, like himself, to run from home after some other place of amusement and pastime—such a course is starting on a road dangerous to the happiness of many families. Some men become addicted to the habit of leaving their families until late hours at night, spending their time to but little if any profit or good. Such habits are dangerous, because they often grow into an evil with some men who spend every leisure moment of time seeking the idle gossip of some place of social resort. And such time spent by the husband and father is to the family often a great loss and a source of trouble that sometimes leads to evils far greater than all the good ever brought by the lodge. And going to the lodge is but one of the many inducements the customs of society have made to lead the husband away from his family in his leisure moments, and they all have a tendency in the wrong direction, because the happiness of the family and the good of society require the interest of home to be supreme.

The word of God requires the Christian to bring his children up in the nurture and admonition of the Lord. A man's duty to his children is the most important of this life. If he goes to the lodge he can not take them with him; the laws of the order forbid it. Then how different it is from the church, which God has built and made it his duty to take his family with him to the house of the Lord, while the secret lodge makes him leave his family at home. And

how it can be possible for an institution that is precisely opposite the gospel in such an important point—that thus makes a man leave his family, those that are the nearest to him by the ties of nature and the laws of God, and go into a secret order where they are not allowed to enter—how it can be right for a Christian to go into an order so different to anything found in the gospel, is something more than we can see, for God has made one institution—his church—to take in men, and women, and children, all that have come to the years of understanding. And how it can be religiously, morally, socially right for the Christian to leave that gospel system and set up another like the lodge, excluding two-thirds or three-fourths of those whom God accepts, is something more than can be found in gospel truth.

Our eighth argument is drawn from the fact that it takes the time and money of the Christian and spends it for the interest of the lodge.

This argument is founded on the fact that all the Christian has and is belongs to the Lord; that we are his stewards, and are accountable to him for the way we use our time and means, and God designs we should use our time and means in a way that would be for the general good of all mankind. Christ and his apostles spent their lives working for the interests of the whole world, not going into a secret order to labor only for the benefit of a few, to build up a ring, a lodge or a monopoly, but to build up the interest of fallen man by doing good unto all and working for the good of all.

When the Christian joins the secret order it takes his time and money. First it takes his initiation fees, then his degree fees, then his weekly or monthly dues. Sometimes the lodge uses that money to build fine and costly lodges and decorate them with costly emblems. This money does not go to feed the hun-

gry, to help the poor and needy, but to gratify the vanity of the order in a fine building, to make a display of its wealth and power before the world, while the poor and needy are suffering for food and raiment. The Christian's money ought to be spent for the benefit of the poor and needy, according to the word of God. When he puts his money into the secret order he does not know to what use that money will be spent. It is gone into the hands of a worldly institution and is beyond his control. Thus a portion of his time and money is put into the power of the secret order, to be used for their own interest and controlled by their own will, according to the rules of a human organization instead of the gospel.

There is another point of objection in this unscriptural use of the Christian's money. That is the regalias, badges, emblems, etc., which are worn by them to decorate themselves. These are often costly decorations of gold and silver to adorn their persons. Such expenditure of money is almost as far from the teaching of the gospel as the golden calf of Aaron. The scriptures teach us that we shall not adorn ourselves with gold or silver or costly apparel. "Be not conformed to the world, but be transformed by the renewing of your minds that ye may prove what is the good and acceptable and perfect will of God." We feel that such expenditure of money is a wrong against the church, the poor, and the cause of Christ.

Here is the Christian before us. He asks, What shall I do with this hundred dollars? Shall I spend it in the lodge, pay for initiation and other fees of expense for emblems, badges, regalias, and wear them to adorn myself? I tell him no; take that money, if your family does not need it, give it to the poor. See the widow's tears; she is poor and can not get into these lodges. Hear the orphan's cries; it is hungry and cold and growing up without education; because it is poor, it can not get into the lodge.

Take your hundred dollars there; spend your time and money to relieve the wants of suffering humanity, and carry the blessings of the gospel to the poor and needy. Such a work is as far above the working of the secret order for its own interest as the gospel is above the by-laws of the lodge.

There was a certain rich man clothed in purple and fine linen, while a beggar lay at his gate. But God condemns the rich man, with all his finery and style, while he sends his angels to take care of the poor beggar. We say to you Christians, be like the angels of God, a messenger to the poor and needy. If the many thousands and even millions that have been spent for these vanities and fine lodges by professors of Christianity had been taken to help the poor, and been given according to the gospel in the name of Christ, how many poor sufferers to-day might be happy and blessed through the work of the Christian religion.

We believe it to be wrong for the Christian to put his money into an organization that is not working for the general good of all mankind. And there is not one of these secret societies, rings or corporations known to us that does not monopolize power and money for their own interest. And we believe the general good of mankind has suffered more financially from institutions gotten up to combine men together to work for their own welfare than from any other source of human power; and every institution made to work for its own good becomes a danger to the welfare of others, for whatever benefit or advantage it confers upon its members is just that much loss to the welfare of others, for all ought to have every help and aid that is just and right, and none ought to have any more. We are sure these secret lodges, rings and monopolies are founded on the principle of self-interest and not on the principle of philanthropy to work for universal good to all men. Therefore

we believe it wrong for the Christian to spend his time and money to support any organization that is at work for its own special welfare and benefit.

Our ninth argument is drawn from the fact that the secret orders of our day are used by their members in many cases to enhance their interest in politics and finance.

This argument is to prove that because these societies are used for individual and corporate purposes they are dangerous and injurious to the public welfare. All monopolies and rings use their power and means for their own interest in politics that law and office may be turned to their interest financially. In every department of our government the secret working of some monopolized power has been felt, and through their work almost every branch of our government has been turned to the interest of some secret monopoly or ring. All the secret societies of our day have been organized for a purpose or object, and whatever that purpose may be, it is for the benefit of the members of the order. There must be some benefit derived from the order or it would be a useless, worthless concern. These secret orders have some influence in elections, political conventions, and in our legislative halls, and even in our courts of justice. These secret orders afford aid and protection to their members in some form. It is not reasonable to conclude that such a combination of men, founded on such oaths or pledges as some of them have, affords no aid and protection to its members. But the extent to which that aid or protection is carried is not always known outside of the order; and whatever aid and protection these secret orders afford is dangerous, because it is founded on secret oaths and pledges, and that is a wrong principle on which to found or give aid or protection, either politically, financially, morally or socially. A man who

is worthy ought to have aid and protection without any regard to secret oaths and pledges, and one who is not worthy ought not to have aid and protection even if he had taken the oaths and pledges of all the secret societies in the land. When men are supported and protected merely on the principle that they have taken secret oaths or pledges, it shows a combination that is ruled and driven by these pledges into the support and protection of men who are something without worth or merit of their own, for it is not only possible but probable that men who want protection beyond their merit will get into such orders.

The aid and protection that is founded on these secret pledges is dangerous to the public welfare, for it may be given to screen the guilty man from justice, for we can not tell by these pledges whether a man is guilty or innocent, and it is dangerous for any man to have more protection than the common law will give to all, and it is dangerous for any man to have more support and aid than common justice will give to all. And when these secret societies give aid and support to any man politically, financially or socially, because of his secret pledges, it is wrong, because it is unscriptural and dangerous to the interest of society because his secret pledges are for the interest of a favored few, and not for the good of all.

The issue between us and our opponent is clear on this argument. We say to the Christian, go not into the secret order, because it gives its aid, support and protection to its members founded on the secret oaths and pledges of the order, which are unscriptural and unsafe principles on which to base the aid and protection you give to your fellow man. We say to the Christian, give your help to your fellow man on the broad and eternal principles laid down in God's word, for the principles of love and philanthropy there given are as broad as the wants of humanity, unlim-

ited and uncontrolled by secret pledges, as far above the working of these secret rings and orders as the universal love of God is above the selfish working of the secret order for the favored few. Christian, let all your work, labor and help be given to fallen man founded on the word of God and nothing else. Then you know your labor is not in vain; then you know you are safe, for you work with God and God with you.

But how sadly different my opponent. He says to you, go into the secret order and there work for the interest of a few who have pledged themselves under secret oaths to stand for each other's interest, to work for each other's welfare.

Our tenth argument against the Christian joining the secret societies of our day is drawn from the fact that the morality taught and enforced by them is not such as the scriptures require, therefore the Christian should not be yoked with it.

These secret societies are called moral institutions. That word makes them a good name and gives them influence. But still the morality is not such as we would be willing to tolerate in the church, or even in the Christian family. It is true some of them do place some restraints upon immoral conduct. But they at the same time allow their members to swear profanely, and let them go unrebuked. Some of them allow their members to be regular visitors at the saloon, and to drink to excess; and they allow their members to manufacture and sell liquors, and to be saloon keepers, and sometimes even drunkards are suffered to live and die in the order, and are buried with its rites as their brethren. And we can not expect a higher state of morals in an institution where men of the world, who make no pretensions to Christianity, hold its highest offices, and to a great extent control its morality.

And when you go into the secret order with these men of the world, in morality you can not control them; they are independent of you in that particular; for the lodge is made up of men of the world, and they make up the standard of its morality, and control you in that matter. They tell you just how far you may interfere with the liquor traffic of your brother. So with gambling or swearing, or any other immorality. You have gone into an order where these things are controlled by men of the world. You can not control the morality of its members; the church can not; the gospel does not; consequently you are living in a lodge where the standard of morality admits the saloon keeper, the man who is manufacturing and selling liquor. The man who gambles and swears may be admitted there, and you can not expel them from the order for these things because men of the world control the action of the order on that subject. Probably there are orders that will not tolerate some of these immoralities, but that does not by any means set aside the argument, for the morality of all these orders is far below that of the gospel.

It has been said that these orders have done some good morally. That we will not dispute. They may in some cases do good in that respect, and even in other respects. But the question for the Christian to decide is whether the standard of morality in these institutions is that laid down in the gospel. If not, and we know it is not, then the Christian can not go into the order without making a compromise between the gospel and the world on the subject of morality. The worship of the Virgin Mary, the worship of the saints, may have a moral effect for good in some cases, but that is no good reason why the Christian should go into and advocate it; though it might elevate the pagan world above their present idolatry it would not bring them to the blessings of the Christian

religion; neither will any other organization when its morality falls so far short of that taught in the gospel. And for the Christian to lend his aid and influence to build up a morality among men that only suits the world and not God and his gospel, is just that far setting aside the divine law, and in its stead adopting a human, a worldly standard of morality in which men contentedly live and die because it is indorsed, sanctioned, supported by men making the highest claims to Christianity; believing if the Christian can be saved living in it, he can living by it. In that belief he is strengthened by the inconsistency of the Christian in that he expels the man from the church for immorality. He will not fellowship him there, but he goes into the lodge and there lives in fellowship and holds as a brother the man guilty of the very immorality for which he was expelled from the church; thus making one system of morality for the church and another for the secret order; one for the gospel, another for the world; and the Christian trying to live by both, with the plea that the secret order has done some good in some respects.

We believe God's truth has suffered long from the erroneous opinion that the Christian may go into everything that does some good. That notion has run the church into almost everything that the inventive genius of the world has produced. And it has often done more to convert the church over to the world than it has to convert the world to the church. For it admits the fatal error that the Christian may leave the gospel standard of morality, and live by one set up in a secret order, for he comes on equality in fellowship with the standard of right and wrong set up in the secret order. For the church to go into and indorse the morality of these secret orders is pitching its tent still nearer Sodom. Another time that Israel has turned back to the flesh pots of Egypt.

Another victory the world has gained over the church.

We contend that it is only right for the Christian to live, work, labor, and lend all his influence to build up that standard of morality set up in the gospel. Let the word of God be his guide in that and everything else. Admit no law to bring him in any matter below the perfect law of God. Admit no addition to, no subtraction from, the perfect rule of life which God has given to the Christian; but take the righteousness of God as given in the example and teaching of Christ and his holy apostles on all subjects, for God has given the only perfect system by which the Christian can work for the moral and spiritual good of mankind, and you have that in the gospel, in the church, without any secret order, in which you can step down to fellowship the morality of the world without these oaths and pledges which make the human obligations of the order. They are not in the gospel, because God knew you did not need them.

Our eleventh argument against the Christian going into the secret orders of our day is drawn from the fact that the charity of the order is not such as is taught in the gospel.

These secret orders are called charitable institutions, which have a tendency to commend them to popular favor; but that is not strictly true. Their charity is like the charity of an insurance company—you pay them so much money, and they, under certain circumstances, will, if you need it, pay you back in some way. It is a strange kind of charity that wants you to pay money first, then keep paying for the lodge to spend as it may think best. But how are the poor, the maimed, the halt and the blind, the orphan, the widow, who have no money to get into these lodges? The rules of the order keep them out; they can not get into the lodge because they are too

poor. Therefore when you call them charitable institutions we conclude it is the wrong name, and very far from that institution which God has made in the gospel which takes the purest charity and love that ever shone on earth to the home of the poor and needy, takes them in without money, without price. God offers them help and relief in that institution founded on the gospel. How different the true charity God teaches in the gospel from that practiced in these secret orders. The rich man, clothed in purple and fine linen, who fared sumptuously every day, could get into the lodge because he had money to pay his fees; but poor Lazarus, who lay at his gate, could not get in; he had no money. The secret society was not made for him.

Plainly has God pictured the truth now before us. How many fine lodges are built and adorned in a style equal to the purple and fine linen of the rich man, and just outside of their gates are hundreds that are poor like Lazarus, whom they will not take in. But God does not work like these secret orders. The poor beggar, without money, without any way to get into the lodge, finds a charity as far above the secret order as the heavens are above the earth.

God sends his angels to take him into that society which he has made for the righteous. How can it be right for our opponent, a minister of the gospel, to go into a secret lodge and reject such as that beggar because he is poor, afflicted, and without money, rejecting the very one whom God takes, yet taking the rich man in his purple and fine linen because he has money and worldly greatness, taking the very one that God rejects. Look, too, at the apostolic church; it laid up money to help the poor saints, showing us that institution which God made was the home of the poor, where they could come without money or price.

There is another objection to the charity of these institutions. When a man joins them they take his

fees and weekly or monthly dues. This goes on for years, and probably on account of misfortune he becomes poor and neglects to pay his dues; he loses his right to its benefits, and in his time of greatest need he is sometimes left to suffer without its help, and his family left in want without the means even which he has spent in the lodge. This shows its charity and benevolence are like that of the insurance company.

When we look at the principles of universal charity laid down in the gospel, the labors of the apostles and evangelists, and other great and good men whose lives have been spent for the benefit of all mankind, following the example of Christ in preaching the gospel to the poor, we see an example set before us by divine authority worthy of being followed by all, and contrast it with the Christians of the present day going into the secret lodges, rings and orders of the world, each one at work for the interest of its own members, we are constrained to condemn them and made to fear for the welfare of the poor who are excluded from their charities and turned away to live and die in want, while the richer classes are combined together in the interest of rings and lodges from which the poor are excluded. Though the poor laborer may make one strike after another, it only fastens upon him more closely the power of these organizations, unions, corporations which work for their own interest, leaving out the great mass of the poor to sink deeper in want as these selfinterested combinations grow in power.

We contend that the Christian go not into any of these human, selfish organizations, founded on money as their basis and self as their object; but that he stands on higher ground, working for the good of all with that charity which reaches the poorest sufferers of Adam's race, to raise them up and bring them into

the household of faith, where God's charity offers help free to all.

Our twelfth argument against the Christian going into these secret societies is drawn from the fact that some of them have been made for the people of different religions, the Jews, Pagans, Mahometans, etc., like Masonry, adapted to all nations. And such organizations must exclude the name of Christ from their ceremonies and prayers where Jews and Pagans are present.

This argument has been denied, but reason teaches us that a society got up to suit the religion of the Jew, the Pagan, and Mahometan, as well as the Christian, must be founded on a basis that will admit all to unite in one body, and that can only be done by making their prayers and ceremonies in the name of some Deity which they all admit. They do not all admit Christ, therefore you must leave his name out when you take in a Jew, Pagan or Mahometan, for they deny Christ. In like manner when a Christian is taken, you must leave out the name of Mahomet, because he denies Mahomet. Thus the organization is compelled to throw away all these special religions so far as its central organization is concerned. But the point in the argument is with the Jew, Pagan and Mahometan. You must leave out the name of Jesus, because they deny him. You can not take them into the lodge with ceremonies and prayers in the name of Christ.

In this argument is embraced one of the most important principles of the Christian religion. The name of Jesus, he who stands far above all principalities and powers and might and dominion, having a name above every name, not only in this world but also in the world to come—that such a name should be set aside by the Christian in order to adopt a ser-

vice that would take in the Jew, Mahometan or Pagan is simply too anti-Christian to be indorsed by the true disciple of Christ. It may be said that the name of Christ is sometimes used in the order. That may be true in a locality where all are Christians, and it may be true in other localities, where all are Mahometans or Pagans, that the name of Mahomet or of some idol may be used where the name of Christ could not be admitted. But in our large cities where these different religions meet in the lodge, there the name of Jesus is not used because it is objectionable to men of other religions, and they must in their prayers leave out the name that God has placed above every name and to which he says every knee shall bow and every tongue shall confess.

The position of our opponent on this argument compels him to take the ground that the Christian may go into an organization with these Pagans as his brethren in the lodge; and how does my opponent, a minister, reconcile his own conduct with the gospel when he goes into an order with the Jew, Pagan, Mahometan, leaving out the name of the Savior. To please the idolator, and unite with him as a brother, my opponent, for the time being, and the worldly object, agrees to give up the name of Christ, yet he makes great claims to the name Christian. How can his oaths, his pledges, with Mohametans, Pagans, Jews, in forms and ceremonies that ignore the name of Jesus, ever be reconciled with the gospel of Christ? Such a course is as far from the the precepts of Christ and his apostles as the life of the Pagan with whom he unites.

We contend for a Christianity that rules supreme in the heart of the believer, rejecting every form, ceremony, service, worship, that accepts not the name of Christ above every other name, and his law above every other law, as teacher in all the duties of life. We want a Christianity that makes no compromise

with idolatry, Judaism, or disobedience in any of its forms; that takes not into it human organizations, laws, customs, to deface, to mar the beauty of God's building. We want that Christianity which, entwined around Jesus, exalts his name above every name, his gospel, his church above these secret orders, as high as the works of God, for the good of all are above the works of these orders for their own interest.

Our thirteenth argument against the Christian going into these secret societies is founded on the fact that there are in them titles and ceremonies contrary to the teaching of the gospel.

As the gospel is the infallible teacher, the perfect guide to the Christian, if there be any titles or ceremonies in the secret order that are contrary to the gospel, it is wrong for the Christian to go into the lodge, because it is wrong for him to use titles and ceremonies that conflict with the gospel.

The first thing we will note is some of the titles of the Masonic Order (though similar titles are used in other orders), such as Master, Worshipful Master, Most Worshipful Grand Master. For such titles as these to be indorsed and applied to men by the Christian, when Christ says, "Neither be ye called master, for one is your Master, even Christ"—for the Christian to call a man, it might be a Jew or a Pagan, Most Worshipful Master, in violation of the plain word of God, is taking a step in rebellion against the law of God that we can not for a moment tolerate, and strict obedience can not justify.

There are other titles to which we object equally as much, such as Prince of the Tabernacle, Knight of the Brazen Serpent, Prince of Mercy. For the disciples of Christ to use such titles as these, and apply them to men, is certainly unwarranted in the scriptures of truth. And when the Christian, whose speech ought to be pure and conformed to the

word of God, uses such titles, it shows a spirit of irreverence for the sacred word, and mixes sacred truth with worldly ceremony in a manner calculated to destroy the proper reverence and veneration for God's sacred word. And more than that, it is founding a worldly institution composed of Jews, Pagans, wicked men, on the truths and language of the Christian religion. And we believe it wrong for the Christian to take the language and truths of the Bible into such worldly organizations, applying that language in a manner unauthorized in the precept or example of the inspired writers. To thus take the language and truths of the Bible and use them for mere worldly objects and purposes—that, too, by men who make no pretensions to Christianity and have no faith in the language of the scripture they use—is uniting the holy things of God with the unholy works of men, which makes the foundation of this argument, that it is wrong for the Christian to use the language and sacred truths of the Bible in these human organizations, applying sacred things to carnal purposes to make the carnal works and institutions of men appear as the sacred works of God.

Then there are the rites of initiation, with their ceremonies and forms, used to make impressions upon the mind of the subject. But these impressions are not made by gospel truth, or the teaching of Christ. They are made by strange ceremonies, invented by men. When the Christian submits to these human rites, using their forms and titles instead of the simple and plain teaching of the gospel, he is leaving the heavenly, the divine pathway, where no lion walketh, and going down to walk in the broad road as wide as the gate of human opinion or worldly interest.

And there are the oaths or pledges, with their penalties; another application of sacred things to worldly purposes. The Savior teaches that we swear not at all. But further, the penalty for violating that

oath or pledge is sometimes very severe, sometimes less, but always human and for worldly objects, whether it be small or great. And for the Christian to take these oaths and pledges, and agree to inflict their penalties, all for the interest of a few, when the whole concern is outside of God's word, without divine authority, is simply leaving the law of God as his guide, and taking the law of man for his criterion in these things. It is running greedily after the error of Baal, leaving the fountain of life for the flesh pots of Egypt.

Our fourteenth argument against the Christian joining the secret societies of our day is drawn from the fact that he takes an oath or pledge to support a worldly organization before he knows what there is in the oath or pledge which he takes.

The Christian by his confession of Christ and his gospel, and by his baptism into the Father, and into the Son, and into the Holy Spirit has made the most noble confession, and pledged himself, soul, body, and spirit to God in the most solemn covenant ever given to man. The man who has just pledged himself to live by the laws, the commands of God, can not be safe in making a pledge to live by the laws of man made in the secret order; especially is he unsafe in making that pledge before he knows the laws and working of the institution to which he is pledging his obedience. And for a man who is bound by the laws of God to pledge himself to a human institution, to be governed by the human code and enactments that may be made when he has no assurance that their action will be governed by the word of God is a pledge too unsafe, uncertain for the Christian. It is always unsafe for the Christian to be bound by an institution or organization that is controlled in its laws and workings by men who are not controlled by the gospel. It is thus they become unequally yoked to-

gether with unbelievers, and the unbelievers may control the organization, and lead the Christian contrary to the word of God.

When the Christian joins the secret order they make him take an oath or pledge that he will keep the secrets of the order, and that he will obey the requirements of the order. He pledges himself to all this before he knows what the thing is to which he is pledged. He may have some general idea of it. He has not a particular knowledge of all its rites and duties until after he has taken the oath, or made the pledge. This is surely taking a leap in the dark, for he is pledging to support a thing before he is informed what that thing is; the consequence is, if he finds something, as many have done, that he believes to be wrong, he can not, without violating that pledge, oppose the wrong, however much his conscience be against it, and if he does see a wrong and opposes it immediately, the charge is brought against him for violating his pledge or breaking his oath. Therefore we say to the Christian take not the oath, make no pledge to anything that can not be first proven from the Bible to be right, then you are entirely safe and justifiable in the sight of God.

The oath or pledge taken before a knowledge of the thing is obtained, is peculiarly a governing power over the man; his judgment, his conscience, his actions must yield to it, because it is made to seal up, to stop every chance for reason, or argument, or investigation to be brought against any error that may be found in the secrets of the order. There is no alternative but to yield to the power of the oath or pledge, though it be against conscience, judgment, reason, or argument; the oath stops not to parley with any of them, for it is made before they have a chance to speak, and stands ready to heap upon them the slander of perjury if they do speak out against its errors or imperfections. Then, we say to the Christian, go

not into them, pledge not yourself to an organization whose life is a secret that will not come out to the face of day that it may be investigated by gospel truth.

The issue on this argument is very clear. We say to the Christian pledge not yourself to anything more than is found in the gospel; not to any human institution whose rites and ceremonies are not in the word of God; not to any human device before you know what it is. But our opponent says to you, pledge yourself to human rites and ceremonies that are not in God's word. He says to you, foreswear yourself to work with and keep the secret workings of an order before you know what its workings are. Thus you can see that the issue is between God's word as the all-sufficient law to lead the Christian through life on the one side, and the human organizations and secret combinations of men on the other.

REPLY ON SECRET SOCIETIES.

WE will now give as well as we are able the arguments offered in favor of the Christian joining into the secret societies of our day. Though there was a number of them presented, they were almost an entire repetition of the same argument. And due respect to our opponents requires that we should treat them as arguments, however far we consider them from being evidence in their favor. As they were presented without being numbered, we, for the purpose of better understanding their force, will number them.

The first argument presented in favor of secret societies was the case of David and Jonathan in 1 Samuel, twentieth chapter, brought up to show that they made a covenant with each other, and confirmed it with an oath. Upon these facts an argument is founded for organizing a secret society, and for the Christian going into it.

In regard to this circumstance of David and Jonathan we reply:

First. That under like circumstances such a cause might be justifiable. Saul was trying by every stratagem to take the life of David, and between him and Jonathan there was a covenant of friendship and a secret plan laid to save the life of David. But the question of precedent is, did they organize a secret

society? Certainly not, for we hear no more of their signs and secrets between themselves or others. Then we have no reason to believe there was a secret society organized.

Second. We would reply that from the case of Jonathan and David we have no right to draw an argument in favor of making a secret society under circumstances entirely different from theirs. Though it might be an argument or reason for doing the same thing under the same circumstances, it can not be evidence that we should do the same thing under different circumstances. But that is not the worst feature in this argument. From this case they draw an argument to do a different thing under different circumstances, for Jonathan and David did not organize a secret society, and all they did was to save the life of David from a secret enemy, consequently when our opponents join a secret society, not to save their lives, but to enhance their own interest in finance, politics, or some other worldly purpose, they are as far from the precedent of Jonathan and David as they are from Paul's sermon at Mars Hill.

Third. We would observe that the case of Jonathan and David is not a secret. In it there is no secret to be kept from the world, but everything about it is revealed to the world by the man of God. Then how vague, unsound, unscriptural, the argument that would build a secret society on a case that is revealed in all its particulars, even the most secret thing connected with it is published to the whole world — a truth as far different from the secret orders of our time as day from night. And as the man of God revealed all the secrets there were in the case of David and Jonathan, the man of God ought now to reveal all the secrets there are in the society founded on it as a precedent. If it was right to publish all in one case it would be right in the other, if there is any parallel between them.

The fourth point in reference to the matter is that the Christian has all the truth there is in the case of David and Jonathan, as well as all other scripture, without joining a secret society to get it. This point is an entire refutation of all that can be said in favor of the secret society from this argument, for there is nothing true or right in faith or practice to be fairly drawn from the case of Jonathan and David but that the Christian has the full right to all its benefits without joining a secret society to get it; and as it is with this so it is with every other scripture.

The second argument in favor of secret societies was that all men have some secrets they will not divulge to others.

If this can be called an argument, it proves nothing in favor of a secret society unless it first be shown that a man who knows something he wishes to be kept could not keep it without joining a secret society. And if there is anything which according to the gospel the Christian should keep as a secret, he can do so very safely without joining a lodge. As God has provided no lodge or given a command for any, the thing is without divine authority. If, then, there be any secrets which God requires man to keep, as a matter of course he designed he should do so without joining a lodge, for he neither made nor commanded one to be made.

The third argument in favor of secret societies was from James i, 26: "If any man among you seem to be religious and bridleth not his tongue."

This is going a long way for an argument, but if there is any argument in it we ought to know it, and a little investigation will show that it is too far off to be any evidence in favor of a Christian joining the lodge, for the reason that the gospel which teaches man to bridle his tongue makes no lodge for him; and

as the gospel teaches us to bridle the tongue and says nothing about the lodge, there can be no logic making the former an argument for the latter, unless it is proven that a man can not bridle his tongue without joining the lodge. Thus the position of our opponent would destroy his own argument by taking off the gospel restraint, unbridling the tongue and letting a man take any oath, make any pledge a secret order requires, though they be not found in the gospel. In such a manner taking the bridle which God has made off the tongue, and put one on it made by the secret society, shows precisely the position of our opponent, leaving it only for us to judge and choose between the divine and the human restraint which shall be put on our tongue.

The fourth argument in favor of secret societies was that there are secrets everywhere between a man and his wife.

This is stepping so far aside for an argument that to us it only proves the weakness of the cause it is brought to sustain, if not the weakness of the one who brought it. If such secrets could not be kept without joining the lodge, then, and then only, could it be an argument in their favor. But it is plainly to be seen that this argument, as well as some others, is designed to make a false issue, whether purposely or not we will not affirm. It is designed to make the impression, first, that all secrets are an evidence in favor of a secret organization; second, that all secrets between individuals are an evidence that we indorse secret societies in some form; third, that our position makes us take ground against the existence of any secrets of individuals. Neither of these impressions is true, nor do they embrace the issue in this discussion. They are only made to evade the main issue by making a false impression. The relations of husband and wife, brother, sister, neighbor, with

all their duties, secret or open, private or public, are founded in the law of God. The issue is not on keeping any of these duties, but on making and keeping obligations that are not in the law of God, but in the rites and by-laws of the lodge, made for the benefit of the order. Whatever obligations, duties, relations are found in the Bible, whether public, private, secret or open, the Christian shall accept to keep and obey. But the obligations, duties, relations of the secret organization, outside of the Bible, the Christian shall not accept, keep or obey. This being the real issue, the argument drawn from the relations of husband and wife is as foreign from the subject as the gospel is from the Book of Mormon.

The fifth argument in favor of secret societies was drawn from such language as "The secret of the Lord is upon me, Job, and the secret of the Lord is upon this people." A number more like these were quoted, but these are enough to show the nature of the argument, if it be an argument. We confess our inability to see how it can have any bearing on the subject, for the secret of the Lord never came from any of the secret societies of our day. Surely God kept his secrets without taking the Masonic or any other oath or pledge made by any secret order. How, then, these scriptures can be an argument in favor of a secret society is more than I can see. But if God had secrets and kept them without any of these secret organizations, his children have a good reason to be like him, and keep their own secrets without joining a secret lodge.

The sixth argument is drawn from the language of the Savior, "Pray in secret and God shall reward thee openly."

This argument is very much like the others. We would not notice so many small arguments were it not

for the reason that there were none others, and we are, out of respect inclined, and by necessity driven to make a reply to such as were offered. That it is the duty of the Christian to pray in secret none will doubt. But how that can make it his duty to join a secret lodge I have not the perception to see. While our opponent argues that because it is right for the Christian to pray in secret it is right for him to make the secret covenant of the lodge, his argument is just in this shape—because it is right for the Christian to do that which God tells him, therefore, it is right for him to do something that God did not tell him. If we apply that argument to all other commands we make an utter destruction of the whole gospel. Upon the principle of this argument the Mormon may get his dozen wives. Or on the same principle man may add anything else he chooses to the word of God. For if the Christian may go beyond what the gospel teaches in one thing he may in another. We contend for the Christian to live by the word of God, obey his commands, stop where they stop, make no addition to God's perfect law.

The seventh argument was drawn from the fact that business men have their secrets, such as goods, marks.

We might admit the propriety of the merchant putting a private mark on his goods, but that would not be admitting a secret society to be right, unless the secret society was doing the same thing. And as the lodge does no such thing the argument is nothing in its favor. Every man has a right to keep his own private business so he interferes with the rights of no one else. He can keep his private marks without joining a secret lodge, and if he should join he would not tell his private marks, neither would the lodge have anything to do with them. And to argue because the merchant has a secret or private mark on

his goods we ought to have a secret lodge is simply no evidence at all.

The eighth argument in favor of secret societies is drawn from the fact that there are secrets in the church and in the family.

In reply to this argument we say, if there are any secrets in the church, or in the family, that are not authorized by the gospel they are wrong; but whatever secret there is in the church or family founded on the word of God, it is right, for it is of divine authority. These secrets are such as "If thy brother trespass against thee go and tell him his fault between thee and him alone." How this secret, founded on divine authority, can be an argument in favor of a secret that is not founded on divine authority, is something more than we can tell. All these secrets founded on divine authority, whether in church, family, or anywhere else, the Christian already has without joining the lodge, and if the lodge adds anything that is not founded on divine authority that thing is wrong, and we know it does include some things that are not in the gospel, like its secret signs, hence our opposition to them. Then we say to the church, the family, the Christian, accept the secrets taught in the word of God; reject those that are founded on the inventions of men, made for their own interest. If God has organized the church and the family with secrets, does that prove the Christian shall go into an institution that man has organized, with secrets? Certainly it does not. Then we see the old issue is before us. We contend for the Christian to live by that which he finds in the word of God. Our opponent says for the Christian to go into something that is not in the word of God.

That old error of believing and doing something more than is in the word of God began sin at first in the Garden of Eden. That old error of doing some-

thing that God never commanded has been at work in the church ever since. Setting aside the commandments of God by the traditions of men was the great sin Jesus condemned in the Jews. The sin of leaving the commands of the gospel and doing something the gospel never commanded is the great sin of Papalism and every other ism that has led the children of God away from the simple, plain commands of the gospel by teaching the commands of men. That old error is making the issue in this discussion. On the one side are all the counsels of God set up as the perfect law of the Christian; on the other side the human organizations, with their laws, to be bound upon the Christian by a solemn covenant. These human inventions and human laws, hitched to Christianity, made the first blight that marred its primitive beauty, corrupted its purity, and still like a dark cloud hanging over it, gathering thicker as human organizations multiply, settling down upon it to add more human inventions to the church of Christ. Against all these innovations I bring the primitive apostolic church. Not a trace of them is to be found there. Not a minister of the gospel in that pure age, like my opponent, ever asked the disciples to join a secret lodge; and since we find no mention of them in the apostolic church, I have the highest authority known on earth for opposing their introduction; neither to bring them into the church nor take the church into them.

The ninth argument in favor of these secret societies is drawn from the position that they all do some good; that they have taken care of the widow and raised up and educated the orphan.

That these secret orders may have done some good in the manner named, we will not dispute, and they may have done good in some other ways; but that is not evidence sufficient to convince us that the Christian should join them, for if they have all done some

good the argument would make the Christian join them all. Still more, it would make him join every organization that had done any good, and it probably would be difficult to find an organization that had not done some good in some way. But the argument is because they have taken care of the orphan and widow the Christian should join them. Look a little further: the Catholic church has probably taken care of more orphans than any secret society. Upon the principles of the argument, then, the Catholic church is a good institution, and all Christians should go into that because it takes care of the orphan. The Mormons and nearly all organizations do something of the same kind of charity. The point is, all that does not prove the Christian ought to go into all or any of them. And why? Simply because God has laid down in his gospel and established in his church the duty of taking care of the orphan and the widow, and there is no better way than God has given, no better place than his church, for the Christian to obey every duty that is required of him. If our opponents can show that their way is a better way than God's, and their lodge a better place than God's church to take care of the orphan, the widow, or to do any other gospel duty, then, and not till then, will there be an argument in favor of the Christian going into the lodge to perform these duties.

For the purpose of taking care of the widow and orphan the church is as far superior to the lodge as the gospel is superior to their human code of by-laws. The church, founded on the gospel, takes the orphan and widow into the pure and holy organization which God has made. They are taken into the church, where all the blessings, all the truths of the gospel are taught and given free to all.

We take the ground that there is no good existing in these secret lodges, except what they have taken out of the Bible. Then, of course, the church has

all the good they have for it, has all the truth of the Bible. And we believe there is some evil as well as good in these secret lodges. This mixture of good and evil is the very reason why the Christian should not join them. The evil consists in two things. First, they work for their own interest; the benefit of the few who belong to the order, and not for the benefit of all, like legislation for the benefit of rings and monopolies, and not for the good of all. Second, they impose obligations, ceremonies and by-laws that are not found in the Bible, but in a secret band for temporal interest.

The tenth argument in favor of secret organizations is that they protect their members from danger and help each other in time of need.

That these secret orders afford aid and protection to their members we will not doubt. But the aid and protection is founded on the secret oaths and pledges and not on the merit of the man. And whenever such aid and protection is given on any other principle than merit, the strongest pillars of good society are being undermined, because merit and worth then are not necessary in order to aid and protection if they be given merely on the covenant of the lodge. Hence among strangers there is no certainty that it always protects and aids the worthy man, and among our acquaintance it is a useless thing unless it affords more protection than the common law gives to all; and if it does that it is wrong. But of one thing we are confident, that the Christian may avoid all the uncertainty and doubt in this secret protection by taking his Bible and give to all men the aid and protection it teaches; to do more than that is wrong and dangerous to the welfare of the church and society. To protect men unequally is like legislating for them unequally. Any law or system

that affords undue protection to a part of the community is dangerous to the general welfare, and will ultimately prove an injury to the community. Such institutions, working in secret, will produce effects not generally understood or fully realized, for the effect may obtain while the cause is hidden and society be suffering while it is ignorant of the cause; for the reason that there is secret aid and protection given to some part of the community while the rest are suffering for the want of that aid and protection that should be equal to all. This unequal aid and protection is generally given secretly. It is often done by legislation, often by rings and monopolies, by various corporations, nearly always by secret combinations, sometimes by courts, and not unfrequently by secret societies. This unequal aid and protection given by monopolized power is equally dangerous in all combinations, varying only according to the extent of their power, and always falling with injury upon the interest of the masses. We contend for no principle or power to rule or exist as a ruling power in society that does not work for the interest of all. The truths and teaching of the gospel give us the true principles on this subject. It has no favored few to help with special benefits. It excludes none of Adam's race. It offers its benefits, every truth, every good thing, all its help, aid and protection to all men. Universal humanity is its object. And for the Christian to leave these high and holy principles of divine philanthropy, and go into a secret lodge, and spend his time and money working for the aid and protection of a select few is simply too bad to be allowed where the name of Christ is to be the ruling power. It might do if he would assume the name of some party leader, the boss of some secret ring, but to retain the name of him who lived, labored, suffered, died for all because he loved all, to retain his name while swearing, pledging, living,

working in the interest and for the aid and protection of the few who belong to the secret body, is also wrong against the gospel, Christianity, and the church. However good a man's designs or purpose they change not the facts; they barely mitigate the error. The plain issue is whether the Christian shall give aid and protection to his fellow men, according to the gospel, or shall he give secret aid and protection to the lodge, the ring, the corporation, the monopoly, according to the rules they make for their own interest.

The eleventh argument in favor of secret societies is that it secures to its members a decent burial when they die.

This argument certainly fails to commend secret societies favorably to the heart of the Christian who is closely attached to the word of God. For the Christian to engage in these rites and ceremonies without ever thinking or comparing them with the gospel, he may get along pretty easily. But when his conscience, his judgment brings up the gospel to try all these ceremonies by it, he must find it hard to reconcile them with the gospel. To put on the regalia and carry the emblems, then look in the gospel for such a practice in the example of inspired men, would be as useless as to look for the Koran there. To mix these up with religious service in partnership and fellowship with irreligious men as brethren, is as foreign from the example of the inspired apostles as the Athenians ignorantly worshipping the unknown God.

It is the duty of the Christian to assist in burying the dead according to the gospel, in a simple, plain manner, without the ostentatious surplusage found in these lodge ceremonies. It is much nearer the teaching of the gospel and the humble example of inspired men to bury a brother without any human additions to the religious service of God. These additions to the gospel and to religious service are the rock on which we and our opponents have always

split on the subject of secret orders. It is the old issue, older than he or I, of adding human opinions, inventions, ceremonies, laws to the plainness of gospel teaching. This has made our division on this subject like subtraction from it has done on others. I feel while contending for God's law, his word, his gospel just as he made it, without the addition of any human, worldly ceremonies, that my position is eternally safe. The floods may come, the winds may blow, the rains may beat in vain upon the unshaken truth, because it is founded upon the rock.

The twelfth argument in favor of secret societies was that they create more sociability and love among the members.

This argument, if strictly true, would prove some good in the lodge, but the extent of that love which it creates is so limited that it will not admit of much praise. For the members of these secret lodges have been divided against each other in such cases as the war of the rebellion, where they were arrayed against each other in war. Masons and Odd Fellows on each side engaged in bloody conflict, taking each other's lives with all the implements of warfare they could use. There the men belonging to these secret orders fought against each other just the same as those who did not. Then for our opponents to boast of a love among brethren which is no stronger than that is weakness. Such love is explained and proven too common and tame to be an argument of any force. If the love in a secret order was so great that no division or strife or war could ever induce them to fight against each other, then only could our opponents bring it as an argument in favor of secret societies. If such love did bind the members of the lodge together, it would be a strong argument in their favor. But we need not expect to find a love so pure in an institution made for the temporal purposes and interest of a few who belong to the order.

THE
DOCTRINE
OF THE
BRETHREN
DEFENDED.

BY
R. H. MILLER.

